CHARACTER BUILDING IN COLLEGES

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Character Building in Colleges

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To

MR. AND MRS. MICHAEL ORBAN, JR.

DONORS OF THE FIRST CHRISTIAN
EDUCATION BUILDING ERECTED
ON AN AMERICAN COLLEGE CAMPUS.

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A NOBLE QUARTET

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Reason and experience both forbid that national morality can prevail in exclusion of religious principles. Promote these as an object of primary importance in institutions for the general diffusion of knowledge.—*George Washington.*

A man who is educated in mind but not in morals is a menace to society.—*Theodore Roosevelt.*

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.—*Woodrow Wilson.*

All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to the task. —*Calvin Coolidge.*

FOREWORD

Six chapters of this discussion were prepared for the semicentennial of the organization of the Y.M.C.A. in American Colleges on an intercollegiate basis, held at the University of Virginia October 13-16, 1927. The theme of the "Faculty-Student Conference" held in connection with the celebration was "Jesus and Our Generation." The sessions were held in Madison Hall, of the University.

The first chapter was given as an address before the entire conference of both faculty members and students of the Virginia colleges in which men are students. Representatives of all such Virginia colleges participated in the celebration. The other five chapters of the series were presented each in a "Faculty Conference," followed by open discussion, the sessions in each case lasting an hour and a half.

The fine group of faculty members present adopted their findings at the conclusion of their separate conferences, in which they recommended the wider circulation of the papers and discussions of them on each campus. These findings were as follows:

"The Findings Committee wishes to express its appreciation of the scholarly and sugges-

tive papers that have been presented to us by President Harper. They have called attention to some facts that should be included in our programs on the several campuses.

"In the first place, attention is called to the need on our campuses of a progressive, statesmanlike leadership and organization which will completely integrate the religious life with the other necessary activities. This means a more comprehensive and co-operative spirit on the part of the faculty, using their natural leadership for spiritual ends.

"In the second place, the progressive spirit of this meeting should be carried back to the faculties of our respective colleges, the several colleges by which and through which these meetings can be continued from year to year. And for this end we recommend that the Y.M.C.A. foster another such program this coming year.

"In the third place, we are beginning to realize that if we want our civilization Christian, we must get back to the care of the curriculum in our colleges which are turning out our leaders in all the spheres of life. We not only must be instrumental in Christianizing our environments, but we must put at the center of our college 'Organized Curriculum' sufficient religious information and train-

ing to develop Christian attitudes, loyalties, and ideals. This simply means that what we want in the lives of our next generation must be put into the curriculum for our youths.

"In the last place, we find that the several papers that have been given to us are conducive to provoking much valuable thought, and that the faculties at home should have an opportunity to read each and every one of them: therefore, we recommend that they be printed, so that they can be distributed and therefore be of more service to our colleges."

In response to these findings and to suggestions from a group of Christian college faculty members in Kentucky where the lectures were also given, and upon the solicitation of several leading individuals whose judgment ranks them high in American education, it has been thought well to issue the addresses in permanent form with the hope that they may be found profitable for discussion by faculties and student groups in other States as well as in Virginia and Kentucky.

Chapters I, II, III, IV, V, and XI constitute the Virginia and Kentucky lectures. Chapters VI and VIII were prepared originally for the Council of Church Boards of Education and in substance appeared in *Christian Education.* They are reproduced here with permission,

though in revised form. Chapter VII was given in substance as an address before The Christian Unity Conference, held in Baltimore, January 12 and 13, 1928, and later appeared in *The Christian Union Quarterly*. It appears here in revised form. The eleven chapters form what is believed to be a practical approach to one of the absorbing problems of our higher educational life and upon whose progressive and satisfying solution great issues hang.

It is the author's judgment, following nearly a quarter century's experience as a college teacher and executive, that there is no more vital necessity confronting higher education in America to-day than the incorporation in the programs of our colleges of effective methods of building of character in the students that throng these institutions. If this book can make any contribution in that direction, the author will be amply repaid.

W. A. HARPER.

CHAPTER I

JESUS AND YOUTH—AN EDUCATIONAL VIEW

For some two hundred years now our colleges have been increasingly pursuing the scientific method in all their departments. Parallel with this confidence in the scientific method, involving experimentation with what can be observed and what can be done, there has been a general tendency to belittle and discredit the place of philosophy as being a sort of sophistical playing with abstract ideas. We have seemingly forgotten the proper conception of philosophy as we have magnified in our educational progress the place of science. Philosophy properly understood means "a knowledge of general principles as explaining facts and existences." The consequence is, to quote from President Bell of Saint Stephen's College: "We are sending forth graduates with diffused minds, scarcely fit to take command of their own lives or to co-operate in the development of a social state; drifters into conformity and essential human futility; easy victims to specious crowd psychologies; followers of what seem easy ways out; Bolshevist

or Fascist in every attitude. They esteem themselves only creatures of their environment and so they tend to become just that. They have little or no perception of standards —of truth, beauty, or goodness; they have no goals of purposeful perfection with which to estimate values or by which to gauge achievement. All these things are to them relative —relative not to absolutes but to expediency. Truth means to them litle more than a body of observable facts; beauty, conformity to fashion; goodness, doing the things that will make one comfortable or popular. Out of our most able youth, capable of high adventure, we are manufacturing mental and ethical jellyfish."[1]

Jesus, however, has become so paramount a figure in our thinking, life, and civilization that youth must take an attitude toward him and his program. It is impossible for a college man in particular to escape this necessity. The open and implied references to Jesus in every subject of learning, in every instance of experience, make it impossible to sidestep his teachings. The weakness of our present educational process is found at this very point. The references and implications are inherent

[1]Saint Stephen's College *Bulletin,* vol. lxviii, No. 3, September, 1927, pp. 8-9. Used by permission.

in every subject and in every situation, but we are so prone to analysis and so averse to synthesis that the student often times fails to sense the references or to appreciate the implications and he becomes, in the stern phrase of President Bell, in so far as this is true, an intellectual jellyfish. A course in the understanding of Jesus is the best orientation course any college can offer, and in terms of him all learning becomes unified. The first obligation of Christian education is to give college students an insight into the place and program of Jesus. This obligation involves three essential things.[2]

The first need of the college student in his effort to understand Jesus is for intellectual clarification. It will not do to say to the youth of our day that any particular spiritual principle is true because Jesus enunciated it. They will not accept it upon authority. We must not take the attitude that such unwillingness on their part is evidence of irreverence, because it is not. Authority is discredited in every realm of our experience and particularly in the moral and spiritual realm. The scientific method has rightful place in the

[2]For a full account of the author's views as touching youth and the foundational problems of life, see his *Youth and Truth.* The Century Company (1927), pp. 123f.

student's thinking, and properly so, in his decision as to the ultimate value of any ethical or moral principles or spiritual teachings whatsoever. It is just as reverent to say that Jesus taught a certain principle because it is true as to say that the principle is true because Jesus taught it, and the difference in appeal to the student mind is incomparable.

Students will be entitled not only to investigate the authority of the teachings of Jesus, but to study him as a historical Character and to evaluate all of his teachings in terms of their sources. They will be under obligation to understand him as a Teacher and as a Leader of men. The methods he employed, the attitudes that he expressed, the principles he enunciated, his general conception of truth as a growth, will, all of them, be subjects of intellectual inquiry on the part of the student mind. The person of Jesus, his relationship to God and his relationship to man will likewise be the subject of diligent and reverent inquiry on the part of the college man, and it will be impossible likewise to close the door of inquiry as it affects the relationship between science and religion, a relationship that is fundamental in any effort at an intellectual understanding of Jesus.

Speaking of the relation existing between

science and religion, the college man imbued in the recent and revolutionary discoveries of science, and conscious of the conservative views of so many Christian people, has an instinctive feeling that there is a conflict between science and religion. He is not wholly mistaken in this feeling. There is in our day a conflict between the discoveries of science and the interpretation of these discoveries by Christian leaders, and there will always be necessity for just such conflict as this. It is the business of science to discover facts and to elucidate the laws of nature, to discover how the physical world goes on, and to publish all the facts which it has been able to substantiate from whatever source. It is not the primary business of science to interpret spiritually its own discoveries. This is the business of spiritual leadership in the final analysis, though as teachers scientists have the right to face the philosophical consequences of these discoveries. In this situation, however, they should understand and make clear to their students that they are philosophers and not scientists. They should frankly acknowledge that they are but amateurs in such philosophizing and that the ultimate interpretation of the facts they discover inheres necessarily in the spiritual leaders of the day who are or

should be expert in such matters. If scientists would not try to force their philosophical understanding of such a scientific theory as evolution, for example, on their pupils, there would be no attempt to restrain by law the teaching of the theory in the schools. Scientific evolution as a theory is one thing. Philosophical evolution is a far different thing. It is really a theology and as such has no place in the public schools of a nation where church and state are separate, and where religious freedom is constitutionally guaranteed. Scientists too should frankly acknowledge that their discoveries must necessarily precede spiritual interpretation and should, therefore, be slow to condemn our spiritual leadership for an unavoidable situation, because of which the spiritual interpretation of the facts of science must always follow after the discoveries of science. For this reason let us repeat, it is inevitable that immediately following a new scientific discovery there should be a period of so-called "conflict" between the "new discovery" and the "spiritual interpretation" thereof, which is ultimately the province of religion and which must follow in the very nature of things after the discovery has been made. It is the dogmatism, not to say the ignorance, of scientific men as much as the conservatism of

spiritual leadership that produces the so-called ever-recurring "irrepressible conflict" between science and religion. When scientists have learned all the facts and laws of nature completely, and when spiritual leaders have interpreted these facts and laws, then there can be no conflict. Science reveals to us the mind and will and purpose of God in the physical world, and religion reveals the mind and will and purpose of God in the spiritual world. Both revelations are of God, and between them there can be no ultimate conflict, but in this probationary stage of our ignorance in scientific matters and of conservatism in spiritual matters, there can be no escape from temporary "conflict," so to speak, between the new discoveries of science and the necessary spiritual interpretation which is the province of religion. We should encourage the scientist to continue his discoveries, and Christian leaders should rejoice at every fresh conquest and grasp it as an opportunity to give a new insight into God's way of working with men. Christian leaders should certainly not oppose new scientific truth because it seemingly conflicts with long-cherished theological dogmas.

The business of science is the discovery of truth, whether it arises out of the personal or the impersonal forces of our universe.

The business of the Christian is the interpretation of the scientist's truth in terms of spiritual life. And they are both coworkers with God in upbuilding the race of men. The college man needs to know this mutual relationship and to comprehend all that it involves. It will greatly clarify our beclouding intellectual difficulties when we give to our thinking, developing college youth this inevitable viewpoint as the foundation of their intellectual and spiritual integrity.

Jesus himself welcomes and urges the very type of inquiry which inspires the scientist in his patient investigation and study. It is this too which the student mind aspires to pursue. Jesus was not afraid of the truth. He taught openly and made his appeal to men's reason. Were he living to-day, he would no doubt want to teach biology or physics in a Christian college, because he would wish to be in the very thick of life's emerging problems. These sciences would certainly be full of interest for him. His disciples boldly invited doubters, which is but another word for inquirers, to come and see for themselves whether the reports they gave were true or not, and he himself made a definite promise that there would be a spiritual principle always operative in the minds and hearts of men

that would lead them into all truth. It is this provision for the spiritual enlightenment and guidance of men that renders his teaching unique among the religious systems of the world. No other religion provides for such intimate and personal spiritual fellowship as a constant guiding presence and influence in the daily life and conduct of men as Jesus provided through the promise of the Holy Spirit.

A second need, which many would place first in the progressive understanding of Jesus on the part of youth, is for ethical expression. The great student gatherings since the World War, for the most part, have been concerned with the ethical implications of the Christian program. They have been concerned accordingly with questions of industry, race, war, public opinion, missions, social service, the Christianization of our social order, and similar involvements of the principles Jesus taught. However, the Milwaukee Conference, held December 28, 1926-January 1, 1927, emphasized also the intellectual and mystical qualities of our faith, and to this emphasis the student mind yielded a ready and heartfelt response. We are not to understand from this change of emphasis between the earlier gatherings of students and the more recent

one that there is any antipathy between intellectual clarification and ethical expression. They should go hand in hand. There is to be no divorcement between intellectual concept and personal conduct, and the Christian student is increasingly to understand that the Christian program is not merely a matter of intellectual assent to certain generalized principles, but also the practical outfruiting of this program in definite living in the personal and social relations of men.

In the realm of ethical expression the student is entitled to every opportunity to practice the teaching of Jesus. John Dewey has long since taught us that college is not simply a preparation for life, but that it is life itself. Our campuses, therefore, should be genuine laboratories of experimentation in Christian living, and one of the most wholesome and inspiring situations of our day is the ready and exuberant willingness of our college youth to undertake, when they are given opportunity, to express their Christian principles in becoming Christian programs. They must, however, be encouraged without let or hindrance to apply the teachings of Jesus ethically to all the personal, social, and institutional situations of our modern life. Any disposition to limit the free and untrammeled pursuit to their

ultimate conclusions of the teachings of Jesus in their ethical applications will be resented on the part of students and will nullify any further efforts of their elders, however laudatory or sincere, to make the place of Jesus rational according to their thinking.

But Jesus is more than a Person to be intellectually conceived and ethically followed. He is pre-eminently a spiritual Seer. He cannot be adequately understood except in the realm of spiritual motivation. His teachings as to God, as to man, as to the world, and as to destiny—four great and absorbing interests of the human mind and heart—are dynamic. When he teaches that God is Father, loving Father, of all men and women and children everywhere, and that these spiritual children of his are brothers, one to another, with all that is implied in the proper relationships of brothers and sisters of such a Father, a spiritual dynamic for conduct is injected into the mind and heart of those who accept his teachings that cannot be satisfied until the whole world is brought not only to understand these teachings but to practice them as well. When he teaches that the world is not a force or power hostile and antagonistic to the higher spiritual interests of life, but of such value that God himself loved it, as the arena wherein

is to be eventually realized the kingdom of heaven, the real democracy of God, there arises in the heart of man the determination to make this world a place fit for this high purpose. And when Jesus further teaches that the destiny of man is to be an endless growth in spiritual concept and power, untrammeled by physical limitations, to be realized in a spiritual life begun on earth, never ending and with infinite challenges to progress, there is likewise born in the heart of the sincere adherent of his teachings the decision to live during this present experience a life that is thoroughly consistent with this eternal program. Our educational system will fail in its privilege in interpreting Jesus to our present-day students if it fails at any point to give to our youth the tremendous dynamics inherent in this spiritual motivation.

But what are intellectual clarification, ethical expression, and spiritual motivation of life in the terms of the teachings and character of Jesus but the guidance of the student into a Christian philosophy of life? We dare not fail to enrich the mind and heart of youth with this uplifting and dynamic necessity for individual life and for social well-being. A man cannot be said to be educated until he has a philosophy of life, and as Christians we

must agree that we have fallen short of our privilege educationally unless our students embrace as the all-inclusive principles of their living intellectually, ethically, and spiritually the Christian philosophy of life, the philosophy based on love as central in the universe and in the individual life, the philosophy which inspires a man to risk his life on his confidence that all life will respond to love as the organizing, synthesizing, integrating principle of living, whether human or divine.

CHAPTER II

THE OBJECTIVE OF EDUCATION

THERE was no uncertainty as to the objective of American education in colonial days. Harvard, founded in 1636, our first institution of higher learning, came into being to save the colonial churches from "an illiterate ministry." William and Mary, founded in 1693, had the same fundamental purpose. Yale, founded in 1701, set forth as its purpose to prepare young men "for public employment, both in church and civil state." The charter of Columbia University, founded in 1753 as King's College, declared, "The chief thing that is aimed at in this college is to teach and to engage children to know God in Jesus Christ." And Dartmouth by the terms of its charter was designed to impart Christian knowledge "to savages." The religious objective was the fundamental objective in the minds of the founders of American education.

Great changes have taken place in the constitution of American life since colonial days, and religion had practically passed out of the American college by the beginning of the twen-

tieth century. In 1916[1] the Association of American Colleges defined "The Efficient College," and could find space for only eight semester hours of Bible in the curriculum of such an institution and these eight semester hours were assigned to the Professor of Latin along with other subjects. Educators had many years before sensed this situation, and accordingly the Religious Education Association was organized in 1903 to offset it. President William R. Harper, of the University of Chicago, was the moving spirit in this organization, which came into being with the definite purpose "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education and the sense of its need and value."

It may be generally said that the outstanding characteristic of our American colleges today is the general disagreement as to what education is for. It will be well to make a few quotations from an almost limitless number which could be cited as indicative of this general disagreement.

The first witness shall be that educational

[1] *Bulletin* of Association of American Colleges, vol. ii, p. 65f. February, 1916.

prophet of a former generation to whom reference has already been made, William R. Harper, who said: "If a man has reached the age of twenty-five without a fairly good theory about life, or the age of thirty without a settled philosophy of life, no matter how much else that man may know, he is an ignoramus."[2]

Professor Leon B. Richardson, after a careful investigation of colleges of this and other countries, made a special report in 1924 to the president of Dartmouth College, in which he set forth the purpose of the college in these words: "When we consider all aspects of the problem we must, I think, come to the conclusion that the purpose of the college is primarily intellectual. . . . The college must do other things than train the intellect, but it must see to it that such intellectual training is never lost sight of as its guiding principle."[3]

President Coffman, of the University of Minnesota, takes vigorous issue with those who maintain that the sole purpose of an institution of higher learning is intellectual training. He insists that along with intellectual growth there must come the immeasurable things of

[2]William R. Harper, *The Trend in Higher Education.* The University of Chicago Press (1905), p. 18. Used by permission.

[3]Leon B. Richardson, *A Study of the Liberal College.* A report to the president of Dartmouth College, Hanover, New Hampshire (1924), p. 17. Used by permission.

the spirit. He insists that a college is an institution in which human character is being trained and charges to the account of the intellectualists in our colleges the disintegrating influences that are now at work in these institutions. He says: "One may teach the multiplication table so that his students will be saints or sinners; he may teach the law of capillarity as a mechanistic fact or as fundamental force not of the physical world merely but dominant in the living world as well; he may teach the rights of property as an aspect of legal procedure or as a social instrument for administration of justice. No matter how he teaches these facts he is making for a better or a worse world, he is influencing conduct. Wherever ideas are being discovered or manipulated, ethical implications are always present."[4]

In line with President Coffman's view is that of President Bell[5] of Saint Stephen's College, who pleads for what he calls "humanistic education in its only valid sense—an endeavor to turn out men who are not merely informed but also fit in unified purpose to deal with human life."

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[4]*School and Society*, July 2, 1927. Used by permission.
[5]*The Atlantic Monthly*, July, 1927, p. 20. Used by permission.

Everett Dean Martin, director of the People's Institute, defines education as continuous "conscious evolution." Elaborating his conception, he says: "Education is selective. It is the sifting out of the relative worth of men. It finds the significance of living to be the struggle for excellence. Its goal is a higher type of living man and woman. Its great task, therefore, in the modern world, is the reassertion of the *inequalities* which mass appeal ignores, the rediscovery for the modern spirit of the distinction between superiority and inferiority. It is impossible to lift any mind from a lower to a higher plane when that which distinguishes one plane from another is obliterated by placing all on a level. Appreciation of distinctions of worth is an essential of a liberal education, as it is of the whole spiritual life of man."[6] And further he insists with emphasis on the continuous characteristic of education that "the surest way to defeat learning is to place it in charge of those whose own education has stopped."[7]

Professor Kilpatrick of Teachers College, in his most recent book, says: "Probably the most useful way of conceiving education is

[6]Everett Dean Martin: *The Meaning of Liberal Education,* W. W. Norton & Company, Inc. (1926), pp. 158-159. Used by permission.
[7]*Ibid.,* p. 316.

to take it as the process by which we acquire our ways of behaving."[8]

Percy Marks, author of *The Plastic Age* and with a teaching experience in at least four of America's institutions of higher learning, says: "It is the purpose of education to help him (the student) to live as fully and completely as his intellectual and emotional endowment will permit. Thinking—clear, fearless thinking—about everything should be the final aim of any educational method."[9]

The Board of Education of the Northern Baptist Convention in its 1927 Report says: "Every believer in Christian education surely has reason for gratitude, for the growing interest of educators in the building of character in their students. It is not so long ago that great numbers of them spurned interest in the subject entirely, declaring that the task was not at all in their field. To-day we are witnessing an almost complete reversal of this point of view. Educators are now asserting most emphatically that this is a distinct part of their task. They are holding conferences to discuss methods for attaining the goal. They

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[8]W. H Kilpatrick, *Education for a Changing Civilization*, The Macmillan Company (1927), pp. 58-59. Used by permission.

[9]Percy Marks, *Which Way Parnassus?* Harcourt, Brace and Company, Inc. (1926), p. 17. Used by permission.

are devising all sorts of plans for making the building of character an essential part of their whole program. We are being swept on by a great wave of interest and enthusiasm."[10]

Nor are the students of our colleges to be denied in this day of emerging student initiative, their opinion in regard to the matter. It is wholesome that they are thinking along these lines. There have been several pronouncements in various colleges, among them Harvard, Barnard and Wesleyan, but the first instance in modern days of a student body giving formal expression to its convictions as to the purpose of college education was Dartmouth. In 1924 a senior committee made a report to President Hopkins covering such matters as the faculty, methods of instruction, degrees, admissions, and the curriculum. This committee[11] also expressed its convictions as to the purpose of a college in these words: "It is the purpose of the college to provide a selected group of men with a comprehensive background of information about the world and its problems, and to stimulate them to develop their capacity for rational thinking,

[10]Sixteenth Annual Report (1927), p. 7. Used by permission.

[11]The *Report on Undergraduate Education of the Dartmouth College Senior Committee* (1924), Part. I, p. 10. Used by permission.

philosophic understanding, creative imagination, and æsthetic sensitiveness, and to inspire them to use these developed powers in becoming leaders in service to society."

Dr. Robert L. Kelly, General Secretary of the Association of American Colleges, says: "The twentieth century college is attempting to help the student in three ways: (a) in discovering his own capacities and interests; (b) in revealing to him the implications of those capacities and interests; and (c) in contributing to their realization."[12]

These quotations serve to show how unsettled the educational world is as to its fundamental objective. So that we may agree with an investigation conducted by the Y.M.C.A., in 1925, covering this very point, which says: "There seems to be little evidence of any definite or powerful unifying purpose running through the objectives."[13]

When we appeal to our student bodies, we find the majority of them saying that they are in college for specific training for a vocation already decided upon, for the general cultural

[12]Robert L. Kelly, *The Effective College* (1928), p. 53. Used by permission.

[13]*A Study of the Present Position of the Student Y. M. C. A. in Relation to Higher Education.* Association Press (1928), p. 9. Used by permission.

advantages that are supposed to accompany college education, and for the agreeable associations which will be formed with persons that will be valuable throughout life. Two other reasons in addition to these are undoubtedly operative in the minds of the vast majority of students. The first of these is the desire to participate in intercollegiate athletics. The second arises out of the fact that we have "sold" the idea of education so thoroughly to the American people that they are convinced that it is "the thing to do" to go to college.

Professors, too, have their opinions and are strategic in their views as to the objective of college education, but they are certainly not unanimous. A questionnaire recently directed to a selected group of leaders yielded the following results as to the objective of higher education. Colleges exist, if the opinions of these professors are worthy of consideration—and they are—to produce leaders, to produce citizens, to prepare for social efficiency, to perpetuate scholarship, to provide vocational guidance, to incite to creative thinking, to quicken intellectual curiosity, to guarantee a democracy of service, to provide an aristocracy of learning, and to produce individuals of character. There is no question but that

the enlarging of the list of professors approached would likewise enlarge the list of objectives proportionately.

Looked at historically and genetically, education has had four outstanding objectives[14] which we may briefly summarize as follows:

I. Knowledge

There can be small doubt that this was the original notion of education which necessarily was intensely practical. In the beginning, no doubt, education was simple training for the tasks and duties of life, the passing on from father to son of the skills and abilities which had been acquired through experience. This is equivalent to saying—what is entirely true—that men learned before they theorized about it and that instruction has always preceded method.

Looked at psychologically, the theory that education is knowledge rests upon the conception of the mind as a blank and upon the educated mind as one into which a certain quantity of information, so to speak, has been poured by the teaching process. This theory presupposes further that the knowledge to be

[14]See Betts' *The Curriculum of Religious Education,* The Abingdon Press (1924), and Bower's *The Curriculum of Religious Education,* Charles Scribner's Sons (1925).

acquired should be of such character as to indoctrinate the learner in the line of his life interests and as to adjust him to his social environment.

The objections to this theory are that it makes education identical with instruction, that it weights progress with tradition, and that its general direction is backward rather than forward. It ignores the great fundamental principle that the mind of the learner must be active in the acquisition of knowledge.

II. Discipline

Like the former theory, this is a most persistent point of view in the field of education. It is the opposite in many respects of the concept of education as knowledge, which in the final analysis regards education as a pouring-in process. Education as discipline takes sharp issue with this pouring-in process and regards education as a leading-out and development of the innate powers of the mind. It makes small difference, according to this view, what we study. How well we study is the determining factor in its worth.

In the curriculum certain subjects, however, are esteemed, not because of their innate worth, but because of their disciplinary value, to be especially desirable for general education.

Latin, Greek, and the higher mathematics were supposed to develop mental muscle in a pre-eminent degree, and, when this mental muscle, so to speak, had been developed, the power it had generated in the mental dynamo, as it were, by the addition of pulleys and bolts could be diverted in any direction. For conditions under which such transfer may take place, see page 74, below.

The chief glory of this view of education is found in self-denial, submission, obedience, resignation, and the thwarting of our natural desires. If the individual should be particularly interested in some particular field of knowledge, he should as a matter of principle turn his back upon it and devote himself assiduously to the pursuit of a subject distasteful to him. "Study what you do not like," in substance said this theory, "and you will be an educated man."

III. Recapitulation

Technically speaking, those who adhere to this view say that "ontogeny repeats phylogeny." This is a very learned and recondite way of saying that the individual tends in his life to repeat the racial experiences, and that he must, because of this law of his nature, go through the various stages of progress of

the race from savagery through barbarism to civilization and enlightenment.

This theory rests on the assumption that we are born with certain tendencies and that the chief duty of the educator is to watch these tendencies and to aid them properly to ripen. This theory of recapitulation has done the world a service by insisting on the worth of the individual and on his right to grow and on the necessity of grading the materials to suit his developing capacities. It has made two supreme blunders. First: It is founded on an unwarranted psychology, in which is involved the idea of an unchanging human nature, and so of making it necessary for each individual to recapitulate in his own life the racial experiences. There is no warrant in psychology for this assumption. The second blunder is nearly as reprehensible. It assumes that we must allow these inborn tendencies to express themselves, or we will do violence to the individual and produce what is known in psychology as a complex.

IV. Controlled and Enriched Experience

John Dewey, for instance, defines education as "a conscious, purposive, and continuous reconstruction of experience." Those who believe in this concept of education assert that

learning can take place only on a basis of experience, and some of them would limit it to personal experience. They say an experience is of value for its own sake and that all the knowledge we have arises out of experience when it is charged with meaning. They mean by enrichment the discovery of the meaning and worth-whileness of an experience to the learner through the teaching process. This view of education leads on the personal side to self-realization and, on the social side, to democracy. It takes a present situation and views it in terms of the learner's past experience and of the cumulative experience of the race. The learner himself is then urged to use this enriched experience as a purposive control for conduct.

There is much to be said in commendation of this view of education. The chief weakness of it is that it is too pragmatic and too behavioristic. It appears to limit knowledge and experience to the present world and to account for our conduct in terms of stimuli applied to our nervous system. It is too mechanical and materialistic and not volitional and purposive enough. We need to take into consideration not only the experiences that we can account for on the basis of the natural world, but particularly in the field of Chris-

tian education experiences of the mystical variety. We deal with the soul in our work and we can never get away from this fundamental concept.

V. Transformation

There is a fifth objective, however, for which we should be very especially concerned, the objective of Christian education. I do not wish to suggest that there should be contrasts or antipathies between education and Christian education. I would rather conceive of Christian education as a qualitative characteristic that should run through every possible objective that educators might entertain for the educational process or product. In this way we may safely say that Christian education aims to impart certain useful knowledge. It also aims to produce such discipline as will yield Christian conduct. It is interested in the repetition of the racial characteristics and experiences so that they shall be reproduced in the life and conduct of those who are taught, and it is particularly concerned that present-day experiences shall be enriched through the teaching process and used as self-expressive controls in purposive conduct. It summates, therefore, in its program all that is good in the four objectives of education which we have

discussed, but it must go beyond this and must incorporate in its purpose and achieve in its accomplishment a transformation of the character of the pupils, a sublimation of all their urges, drives, and impulses. It must result in Christian attitudes toward life and its problems. It is, strictly speaking, a motivation of life and an activation of conduct.

Christian Education Illustrated

We would illustrate from the first Christian institution of learning of which we have any definite record. I refer to the University of Jesus, an institution small in number with only twelve who remained until Commencement Day. There were quite a number who offered themselves to matriculate in this institution only to turn away sorrowful when they saw what the curriculum included and required. As many as seventy, we are told, remained to enter the sophomore class, but only twelve received their diplomas, so to speak. The adherents of other aims for education said that these men in this first Christian institution were ignorant and unlearned. To borrow their own vigorous expression as recorded for us in the Scriptures, they insisted that these original students in the University of Jesus were "idiots." They did not

understand the transforming character of the instruction these men were receiving. We know that it is entirely a misuse of terms to say that the disciples of Christ were ignorant men. They had the finest Teacher that the world has ever known, and they were with him for forty-two months—which is more than a college course—and when we consider that, next to the mental activity of the pupil himself, the personality of the teacher is the outstanding thing of ultimate worth in the educational process we begin to see that these men who had founded the Christian Church in obedience to the command of their Teacher were eminently prepared for their life-work. While we do not find the institution in which they studied in the list of accredited standard synagogue or rabbinical schools of their day, and while they held no academic degrees, we are justified in refusing to accept the judgment of their critics unless their work-years warranted and justified the criticisms hurled at them from these educational high-brows. Did the work-years of these men warrant and justify the criticisms heaped upon them?

Peter was an alumnus of whom any university might boast. He was a man of action, impetuous, making mistakes, but this cursing fisherman demeaned himself well on the day

of Pentecost and throughout his eventful career in the infant church. His training gave him Christian stability. He became a rock, and his impetuousness made him the initiator of the growing kingdom. To transform a weakness into an excellency shows the value of education, but only Christian education could do that.

It is sometimes said that education develops what is in a man. If that were all it could do, Peter would have been the arch curser of the ages and a veritable dynamite mine as to temper. So-called secular education would have done that for him. But Christian education transforms the man till he becomes a mighty force for righteousness in the very line of his former weakness. That is why there is more hope of a spendthrift for generosity after a man becomes a Christian than there is for a miser. Peter was more hopeful from the beginning than Judas, though Judas was promising enough to become the bursar of the first Christian university.

John was the real scholar of the school. The philosophy of his Gospel and Epistles surpasses anything in the history of human thought. Not all students in a college become scholars. John was a scholar. He, like Peter, had a weakness. He loved. He loved

himself and his brother and his own family. Now, love and selfishness are very close akin. It is the object loved that marks the difference. John was a self-lover. His course in the University of Jesus did not eliminate his passionate love. It transformed, redirected that passion so as to make his brother man the center of his affection; and we find this splendid fellow[15] in his Gospel telling of the love of God (John 3. 16) and in his Epistle (I John 3. 16, 17) declaring that we cannot love God unless we love our brother men—and yet he wanted the chief places in Christ's kingdom for his brother and himself, his mother approving, when he first entered the university. Here is a man of scholarly tastes, essentially selfish; but after graduation he forgets self in his love for others and devotes his scholarship to an age-long service to the spiritual life of mankind.

Matthew was another honor graduate of the University of Jesus. He was a self-server. He sought the office of collecting taxes, that he might get riches for himself and influence with the alien government that oppressed his people. After his graduation he writes the finest account of the finest life ever lived, and

[15]The author inclines to the view that the apostle John wrote the Gospel and the letters usually attributed to him.

in the twenty-fifth chapter gives us the finest encomium of service as central in the Christian life which ever has been penned. The Gospel according to Matthew is the Magna Charta of the social program of the church of our day. In it he is still a server, but his weakness has become his strength. His impulse to serve is socialized, and he delights to paint his Master as servant of all. Only Christian education could have so transformed this publican.

But even Christian schools fail in some cases. Not all who graduate from Christian colleges have the spirit of Christ. Jesus had twelve to graduate, while seventy went through the sophomore class, and a great company matriculated only to drop the course. These things are recorded here to comfort the aching hearts of the teachers and administrators of Christian colleges because some promising alumnus has made shipwreck of his life. One of the twelve failed. He failed in the line of his weakness. The love of money was his undoing. It will ruin any person. The university had given him a thorough course not only in the dangers of this weakness in his life but in the proper use of the thing he loved. He simply would not yield and be transformed. Judas might just as well have attended a rab-

binical school as the University of Jesus, so far as character is concerned.

We have not the time to consider the other eight men. They were marvelously helped by their education. The leadership of the world is now being helped by it. The danger is that the education men get may be of the Judas type—such as to develop their inborn qualities, strengths and weaknesses alike, and not have the transforming power which we find in Peter, John, Matthew, and the other men who become everything else than "ignorant and unlearned" and for whom the phrase "little ones" had no significance, as their powers ripened under the matchless Teacher of Nazareth.

One other matter we should perhaps note in passing. There is a strong feeling to-day that certain persons ought not to go to college, that only certain types, and particularly those of alert mind, should be accepted by colleges. A glance at the types of men whom Jesus selected for his school will be illuminating on this point. Given in pairs and in Matthew's order, they are Peter, quick, impulsive, impetuous; Andrew, slow, practical, observant: James the elder, advanced in years, sophisticated, calculating; John, youthful, buoyant, passionate lover: Philip, mentally stupid, per-

haps of Gentile origin; Nathanael, mentally brilliant, an Israelite without guile: Thomas, doubter, of scientific mind, demanding proof, rationalistic, a Modernist; Matthew, a man of fearless faith, changing his allegiances readily, credulous: James the less, a just man, committed to a program of practical righteousness; Jude, theologian, a doctrinaire, a Fundamentalist: Simon, a zealot, forgetting himself in his cause, a radical, a red, a bolshevist; Judas, phlegmatic, materialistic, selfish, looking at every cause from the standpoint of its bearing upon his personal interests. Certain conclusions force themselves upon us as we read this immortal roster of the students in the original Christian college: 1, no type should properly be excluded; 2, each type is helped[16] by association with the others; 3, in co-operative effort we can serve best by associating with our opposite as the pairing of these men by Jesus suggests; and 4, there can be no doubt that the various types included in the Twelve look toward the practical necessity for the united efforts on the part of all Christians in Christian union, and as a direct consequence of the transforming influence of Christian education.

[16]Even Judas was helped, helped to the point where he did not care to live when he had seen himself as he really was.

Concluding Definition of Education's Objective

Inasmuch as we have constantly used and must continue to use the terms "education," "religious education," and "Christian education," it is perhaps well in concluding this chapter to define their objectives separately and so also as to indicate their integral coherence and relationship. It is fully granted that the content and methods involved in these three terms act, react, and interact on each other and that all knowledge may be both religious and Christian. Yet for purposes of intensive study, no harm should arise from looking at them separately and in contrast. We would with this in view, therefore, define these terms as follows:

In terms of purpose, from the pupil's standpoint:

Education is the process by which we learn how to live with and for each other.

Religious education is the process by which we learn how to live with and for each other and unto God.

Christian education is the process by which we learn how to live with and for each other and unto God as revealed in Jesus Christ and as interpreted by the Holy Spirit.

In terms of subject matter, from the teacher's standpoint:

Education is the theory and practice of teaching any or every body or kind of knowledge.

Religious education is the theory and practice of teaching religion.

Christian education is the theory and practice of teaching the Christian religion.

What Is Christian Character?

The objective of education we have found to be character, Christian character. We also speak of religious character. What do these terms connote and when is Christian character achieved?

Character is the by-product of the personality's habitual positive reaction emotionally, intellectually, and volitionally to the highest values inherent in particular situations.

Religious character is the by-product of the personality's habitual positive reaction emotionally, intellectually, and volitionally to the highest values inherent in particular situations and as embodied in any religious system.

Christian character is the by-product of the personality's habitual positive reaction emotionally, intellectually, and volitionally to the

highest values inherent in particular situations in terms of the revelation of God in Jesus Christ and as interpreted by the Holy Spirit.

Christian character, the goal of education, is achieved when these highest values inherent in particular situations, have been harmonized, conserved, and illuminated in terms of the revelation of God in Jesus Christ and as interpreted by the Holy Spirit.

In these definitions throughout we have had in mind "good" character rather than "bad," because we cannot conceive of any type of devotion as committed to other than "good" objectives. The "highest values inherent in particular situations" are implicitly there, but to become explicit they must be raised to consciousness through the teaching process. The teacher must mediate these values.

CHAPTER III

WHEN IS A COLLEGE CHRISTIAN?

"A GLANCE at our country and its present moral condition fills the mind with alarming apprehension. The moral desolation and flood-tides of wickedness threaten to sweep away not only the blessings of religion, but the boasted freedom of our republican institutions as well. Every candid person must admit that if ignorance, licentiousness, and a disregard of all moral laws prevail in our communities, then demagogues and spendthrifts will sit in the halls of legislation; ambition, self-aggrandizement, and a love of power will supplant patriotism, public spirit, and attention to the best interests of the nation. Due to no moral restraint, the freedom which we enjoy hastens this process. To-day no virtuous public sentiment frowns down upon the criminal to shame him into secrecy. Let another half century pass in our present indifference and inactivity and existing evils will have attained a strength never to be overpowered."[1]

[1]O. P. Keller, *A Drift Toward Character Education in Religious Education,* September, 1927, p. 747. Quoted originally by A. B. Hulbert in *The Atlantic Monthly,* December, 1926. Used by permission.

The above sentiments were expressed in the year 1827, just one hundred years ago, but they sound so modern that we are shocked to hear that a century ago the alarmists were busy as they are to-day sounding the note of prophetic destruction for our civilization. They sadly lack historical sense and perspective.

There has just been issued from the press of Houghton Mifflin Company a book which purports to be an account of New England college life in the fruitful and picturesque decade of the 80's. The authors of this book state: "It is our belief that the better class of undergraduates to-day are quite as strong intellectually as their fathers were. . . . There are rowdies in college to-day as there were in the eighties, but there is not nearly so large a proportion of them. . . . There are in college to-day men better equipped for the struggle than the men of the eighties were equipped, and quite as likely to succeed. . . . Our judgment, on the whole, is that the better class of the modern undergraduates are quite as favorable prospects as their fathers were at the same age; and much more agreeable fellows to get along with."[2] It is needless to say

[2]Cornelius Howard Patton and Walter Taylor Field, *Eight O'Clock Chapel.* Houghton Mifflin Company (1927), pp. 314, 317 and 331. Used by permission.

that the author agrees heartily with these expressions.

In this connection we should felicitate ourselves on meeting in this historic university,[3] founded by the author of the Declaration of Independence, who counted it one of the three major achievements of his life to have been the father of the University of Virginia, ranking this achievement with the authorship of the Declaration of Independence and of the Statute of Virginia for Religious Freedom. In 1822 Jefferson in his report as rector of the University of Virginia says: "It was not, however, to be understood that instruction in religious opinions and duties was meant to be precluded by the public authorities as indifferent to the interests of society; on the contrary, the relations which exist between man and his Maker, and the duties resulting from those relations, are the most interesting and important to every human being, and the most incumbent on his study and investigation. The want of instruction in the various creeds of religious faith existing among our citizens presents, therefore, a chasm in a general institution of the general sciences; but it was thought that this want, and the intrustment to

[3]This chapter was originally given as one of a series at the University of Virginia, as stated in the "Foreword."

each society of instruction in its own doctrines, were evils of less danger than a permission to the public authorities to dictate modes or principles of religious instruction, or than opportunities furnished them of giving countenance or ascendancy to any one sect over another. A remedy, however, has been suggested, of promising aspect, which, while it excludes the public authorities from the domain of religious freedom, would give to the sectarian schools of divinity the full benefit of the public provisions made for instruction in the other branches of science. These branches are equally necessary to the divine as to the other professional or civil characters, to enable them to fulfill the duties of their calling with understanding and usefulness. It has, therefore, been in contemplation, and suggested by some pious individuals, who perceive the advantages of associating other studies with those of religion, to establish their religious schools on the confines of the university, so as to give to their students ready and convenient access and attendance on the scientific lectures of the university; and to maintain, by that means, those destined for the religious professions on as high a standing of science, and of personal weight and respectability, as may be obtained by others from the

benefits of the university. Such establishments would offer the further and great advantage of enabling the students of the university to attend religious exercises with the professor of their particular sect, either in the rooms of the building still to be erected, and destined to that purpose under impartial regulations, as proposed in the same report of the Commissioners, or in the lecturing room of such professor. To such propositions the Visitors are prepared to lend a willing ear, and would think it their duty to give every encouragement, by assuring to those who might choose such a location for their schools that the regulations of the university should be so modified and accommodated as to give every facility of access and attendance to their students, with such regulated use also as may be permitted to the other students of the library which may hereafter be acquired, either by public or private munificence, but always understanding that these schools shall be independent of the university and of each other. Such an arrangement would complete the circle of useful sciences embraced by this institution, and would fill the chasm now existing on principles which would leave inviolate the constitutional freedom of religion, the most unalienable and sacred of all human rights,

over which the people and authorities of this State, individually and publicly, have ever manifested the most watchful jealousy."[4]

We have come to the point now in our public education where we sense the necessity of the method which Jefferson foresaw of providing religious instruction[5] for our State universities. It is a pity that our religious leaders did not grasp the opportunity this suggestion offered a hundred and more years ago. He was certainly a far-seeing seer in the realm of higher education. It is a pity that narrow sectarians said he was opposed to religion.

But our question at this time is, When is a college Christian? There have been various answers to this inquiry. Our great national leaders from George Washington[6] to Theodore Roosevelt, Woodrow Wilson, and Calvin Coolidge have agreed that religion, morality, and education are necessary for good government, but just what are the characteristics of an institution of higher learning that should provide religion and morality as inseparable qualities of education is a matter that we have not

[4]Randolph's *Early History of the University of Virginia* (1856), pp. 474-475.

[5]For a discussion and poll of opinion with reference to the offering of courses in Religious Education, as we have defined it in Chapter II, in state institutions and at public expense, see *Christian Education,* Vol. XI, No. 4, p. 251f.

[6]Note quotations in the front of this book.

fully agreed upon and perhaps we are some distance yet from agreement.

We find among the answers that have been given the following:

An institution is Christian when it is founded by a Christian constituency and governed by them.

An institution is Christian when it embodies as its fundamental concept loyalty to Jesus Christ, the Son of the living God.

An institution is Christian when courses in Bible and Religious Education are offered as constituent elements of the curriculum. It is becoming quite general now for colleges to include such courses in the confidence that their offering guarantees the Christian character of an institution. Certainly, a college does well to offer such courses, and they do have a truly leavening influence on its life ideals. We shall take occasion in Chapter VI to describe in detail the growth and quality of such courses in our college curricula.

An institution is Christian when it exhibits an atmosphere of Christian discipleship.

An institution is Christian when it succeeds in winning the great majority of its students to a personal profession of faith in Jesus and brings them to membership in some church.

A college is Christian when its students and

professors and officers of administration can assent to certain fundamental articles of faith, conceived as a creedal statement of the Christian life.

A college is Christian when the vocations entered by its graduates have as the basis of their appeal service rather than profit.

A college is Christian when its alumni, for the most part, are identified actively with the program of organized Christianity.

A college is Christian when only professing Christians are members of its teaching staff. We cannot insist too strongly on this point in the thinking of a large group. There is no way in the world, they urge, to make an institution Christian if its professors fail to exhibit Christian character in their lives and to exercise a Christian influence over their pupils. The professor's breadth of outlook makes him invaluable as a molder of student opinion and character. His general philosophy of life cannot fail to have a tremendous influence over the life of his pupils, and no institution, they insist, can be properly styled as Christian when other than Christian men and women are placed in the strategic position of instructors.

Our Viewpoint

I wish, however, to approach this matter

from the standpoint of aims and attitudes, in accordance with which the goal of moral endeavor is conceived to be a religious person qualified to analyze and criticize the current standards of morality and possessed with a Christian view of the world. To me it is not amply satisfying that the students of an institution should embrace intellectually the chief tenets of the Christian faith, nor that its alumni should be engaged in occupations suggestive of service rather than profit, nor yet that its alumni should be identified with some form of organized Christianity. I think that a college to be entitled to be regarded as Christian should produce alumni who exhibit Christian attitudes in their conduct and who consistently apply such attitudes in the problems and decisions of life which they are called upon to meet. It is entirely possible for a man to profess all the articles of all the creeds and to have his name on the records of a church and to engage in an occupation with service, rather than profit, as its ultimate aim, and yet to exhibit in his major life attitudes pagan rather than Christian conduct.

I think it is entirely right to judge an institution by its product and the product of an institution is its alumni, the men and women who have been molded by its influence and who

have received the stamp of its approval. The greatest Teacher the world has produced said, "Wherefore by their fruits ye shall know them." And whether we are willing for our institutions to be judged by their fruits, they cannot escape the consequence of such judgment. The public is prone to rate a college by its alumni, and they will decide that it is Christian or pagan according as its alumni exhibit in their lives the attitudes of the Christian or of the pagan way of life.

But what do we mean by Christian attitudes, and how do they contrast with pagan approaches to the problems and issues of life?

1. The pagan view of material substance is briefly summated in the simple verb "get." The man whose attitude toward material substance is pagan, is bent on acquiring all the comforts, conveniences, and luxuries of life possible for him to acquire. He may be strictly honest in his methods of acquisition, but his thought is "get." "Get all that you can and store it up, hoard it away for the future." If a man takes this attitude toward material substance, no matter how long his creed may be, nor how earnest his profession as a Christian, mark him down as a pagan. He is that and nothing less.

The Christian, however, has a different view

of material substance. He gets wealth that he may share it with others. He gets that he may give, and his greatest joy is found in the assistance he may bring to other lives through the wealth he has been able to produce. A man may not have his name on a church book and he may not be very vocal in professing his Christian faith, but, if he has the spirit of giving in his conduct, you will have no hesitation in classifying him as one possessed of a Christian attitude in life.

There can be no question about how Jesus thought in regard to this matter. He makes it perfectly clear in the story of the successful farmer who, having produced a bountiful crop, decided to gather it all into his barns and to sit down and enjoy himself, saying to his soul, "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Jesus represents God as looking down from heaven on this man, a man no doubt acclaimed by his fellow citizens as tremendously successful, and as pronouncing judgment upon him. God, according to this story of Jesus, did not regard this man as successful at all, but said to him, "Thou fool." It is sad to think of it, but all the fools are not dead yet, and, sad to say, it is frequently an open question, as Phillips Brooks observed,

when a man of the church prospers in a large degree, whether the Kingdom will gain a fortune in his case or lose a soul.

If the alumni of a Christian college are unselfish in their attitude toward wealth and material substance; if they are characterized by a generous spirit and delight in giving for the upbuilding of the Kingdom and for their fellow men, we have at least one good reason for classifying such an institution as truly Christian.

2. The pagan view of life is at heart pessimistic. It cannot be otherwise, because such a man sees only this present existence and has no convinced assurance of any other world. Consequently, no matter how successful a man may be in his three score years and ten or mayhap in his four score years, in the end he must come down to his grave. The pagan man is engaged in a losing fight and consequently is pessimistic. He cannot be otherwise. The philosophy of paganism is one of despair.

The Christian man, however, takes a hopeful, buoyant, improving, optimistic view of life. He regards the world as friendly at heart and God as loving in his relationships to his offspring; and man too he regards as essentially good in his disposition and outlook. Consequently, the Christian man engages in enter-

prises that look to social welfare and human uplift. His passion is for the coming of the kingdom of heaven. He is convinced that this kingdom eventually will appear upon the earth, as even now it exists in heaven.

If the alumni of a college are hopeful, optimistic, energetic in their efforts to improve personal and social life and to drive out the evils and afflictions and injustices of the social order; if they are constructive and aggressive in their efforts to ameliorate life and beautify it, we have another strong reason for classifying that institution as genuinely Christian.

3. There are two views of what constitutes greatness. The pagan view is that the great man is the one capable of exerting personal influence and authority over the greatest number of his fellows; power and authority over others, whether it be the power and authority of personal influence or the power and authority of position or of wealth. These are the chief goods and the sure marks and characteristics of a great man. A great nation in the pagan view is the nation that can control the most vassal states, and that can force its judgments and decisions upon the greatest number of human beings and over the largest area of the earth's surface.

The Christian view is different, is diametrically different. It is found in that simple word which we hear so often to-day, but which we can never hear too often, that simple word "service." The Founder of Christianity declared that he stood among his disciples as One who served. He also said that he came into the world not to be ministered unto, but to minister; and, as if that were not enough, just before his arrest and crucifixion he called his little group together and said, "He that is greatest among you shall be your servant." The greatest man, therefore, in the Christian view of life is the man who renders the largest service to his fellows, and likewise the greatest nation is the nation that does the most good in the world to the most people. The general welfare should become a passion.

If, therefore, the alumni of an institution are active and devoted to the cause of human uplift through service; if they are anxious to find ways to relieve the sufferings and anxieties of their fellows, feeling that they are personally responsible for the social conditions that have produced those sufferings and anxieties and therefore are under obligation to remedy them not as a condescension, but as a duty; if social welfare and well-being are the engrossing concerns of their

daily life and conduct; if in their attitudes on public questions and private concerns, they are always found on the side of service and helpfulness to others, we have another good reason for characterizing such an institution as genuinely Christian.

4. There are numerous contrasts that we might consider in the attitudes of pagans and Christians. We will content ourselves with one other only—as to the method of achieving progress in the world.

The pagan says that progress comes through competitive effort; that success is a matter of the survival of the fittest, and, in the judgment of the pagan world, "fittest" always means "strongest." The pagan does not apologize for his brutishness in announcing this doctrine of human progress. He frankly asserts it and blandly states that it is the law of life which he did not make, but which he has been wise enough to understand and sensible enough to co-operate with. He, therefore, does not blush with shame to climb over the broken and bleeding bodies of his competitors in life in order that he may ascend to the mountain peaks of his ambition.

The Christian takes an entirely different view of the method of human progress. He does not believe that men can do more by

competing with each other than by co-operating with each other, and his method of achieving success in life is through co-operation, brotherhood, and good fellowship. When he beholds a weak brother, weak in body or in mind or in morals, or in any other direction, he feels an obligation upon his strength to share his own superior endowment with his weaker brother, and he will never be satisfied in his efforts of helpfulness until his weaker brother has been infused with a newness of life and strength, and until they twain shall stand together, equals in ability and both thrilled with a genuine fraternity of life and aspiration.

If, therefore, the alumni of an institution exhibit in their daily life and conduct the spirit of fraternity, fellowship, brotherhood, human helpfulness, and consecrated life in the service of their weaker brother men as a duty and not as a gratuity; if they employ the method of co-operation in season and out of season; if their general attitude is devoid of selfish competition and animated by unalloyed devotion to the cause of human uplift and happiness in the name and for the sake of Christ, we have a fourth good reason for properly classifying such an institution as Christian.

In Conclusion

Let it be said that our colleges must be judged if they claim truly to be Christian by these high standards, and no matter how many courses in Bible and Religious Education they may offer, no matter how many fine professing Christian men and women they may have on their teaching staffs and as administrative officers, no matter how securely guaranteed by charter rights the ownership of the institution may be to some religious body or corporation, unless such an institution is able to produce alumni as the fruits of its efforts who aspire to give rather than to get, who take an optimistic rather than a pessimistic view of life, who rejoice to serve rather than to rule their fellows, and who are committed to a program of progress for the human race through co-operation rather than through competition, we may be sure we cannot properly classify it as genuinely Christian. I have faith to believe that our colleges, some with legal handicap and some with complete freedom, are able to meet the acid test of these four contrasting attitudes of the Christian way of life and to be found not wanting in terms of the highest Christian idealism. These institutions are not perfect, their trustees, administrators, and professors are not perfect, their students are

not perfect; but, taken in the large, they are producing great Christian givers, great Christian optimists, great Christian servants, and great Christian co-operators—men and women who are the salt of the earth, who are the light of the world, and who will eventually bring to this earth the kingdom of our Christ.

CHAPTER IV

THE CURRICULUM AND CHRISTIAN CHARACTER

When we undertake to discuss the curriculum, we find the same uncertainty as we discovered in reference to the objective of higher education. We are reminded of Stephen Leacock's character who "mounted his horse and rode off rapidly in all directions," and the wag who described the curriculum as a "queericulum" was not absolutely inapt in descriptive ability. He no doubt had had some experience with college education and was speaking in all likelihood from experience. However, our colleges are experimenting and brighter days no doubt are ahead of us, if not immediately in the foreground.

Noteworthy experiments are being conducted in Whittier College, Whittier, California, where Dean Coffin announces as the foundational article in his creed that the curriculum must be fitted to the student; in Reed College, Portland, Oregon, where the work of the first two years is very definitely set off from that of the last two years and where a comprehensive approach is being made to the

whole question of the curriculum; by Doctor Meiklejohn in his experimental college at the University of Wisconsin, in which during the academic year 1927-28 Greek civilization was made the vehicle of a college course for Freshmen, with the thought of using Western civilization as the basis of the course for these students during their Sophomore year in 1928-29; by Rollins College in Florida, where classroom work of the orthodox type is very largely dispensed with; at Swarthmore, Princeton, Harvard, and several others where Honors Courses are being experimented with; and in many other places. Glenn Frank, of the University of Wisconsin, has recently stated that the great need of education is for radical experimentation, and that in this respect we lag far behind big business, which knows that it is a good expenditure of funds to pay for disturbing news and so maintains research laboratories for that very purpose. It would, however, appear that we are willing to experiment and to become as ruthlessly scientific as the laboratory expert is, in our efforts to improve our educational system, and its curriculum.

What Is the Curriculum?

There are at least four views as to the curriculum:

THE CURRICULUM AND CHARACTER

1. The curriculum is viewed as the sum total of the offerings of the various schools or departments of instruction in an institution of higher learning.

2. The curriculum is regarded as the program of studies of the individual student which leads to his securing a degree.

3. The curriculum is regarded as the sum total of the educational influences that enter into the direction and formation of character, of Christian character. According to this view, to quote George Herbert Betts[1]: "The curriculum must be as broad and rich in its scope as the needs of the individual. . . . The curriculum consists of *all* the organized stimuli and avenues of expression required by the individual in his learning and offered through the school."

4. The curriculum in the minds of some is made continuous with life, the theory being that every experience of the individual enters necessarily into his education. Everett Dean Martin says: "It seems to be thoroughly modern to believe that the best way to get an education is to stop studying and just live, whatever that is. I am of the opinion, however,

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[1]George Herbert Betts, *The Curriculum of Religious Education,* The Abingdon Press (1924), p. 240. Used by permission.

that anyone who can learn from life can also learn from books without spoiling his mind."[2] College professors have a peculiar fondness for this viewpoint of Martin.

Our view of the curriculum in this discussion is that it consists of the sum total of the organized educational influences that enter into the direction and formation of Christian character. And it would, therefore, include materials[3] from the following sources of college life: the courses of study actually pursued; the professors; the environment; and the activities of the campus.

This view of the curriculum has so many involvements that we should perhaps here outline briefly its main implications. They are as follows:

1. The curriculum should be directly related to the experience of the learner. I find myself in agreement, therefore, with a statement just issued by the International Council of Religious Education,[4] which says: "According to this view, a curriculum is not so much a book to be read as the pupil's activity

[2]Everett Dean Martin, *The Meaning of Liberal Education*, W. W. Norton & Company, Inc. (1926), p. 70. Used by permission.

[3]See Harper, *An Integrated Program of Religious Education*. The Macmillan Company (1926), pp. 63f.

[4]"The Development of a Curriculum of Religious Education," Research Service Bulletin No. 5, p. 12.

and experience of reading the book; not so much an outline of the service project to be carried out, as the actual experience of performing the service activity; not so much a plan for teaching pupils the appreciation of a picture, as the actual experience of appreciation resulting from the pupils' reaction to the picture under the guidance of a leader."

2. The curriculum, method, and institutional organization are different aspects of the same process. Dr. W. C. Bower[5] ably presents this view.

3. There must be responsible participation on the part of the learner in the entire process.

4. The center of the educational process is not the materials of education, nor the learner, but where the learner's experience and the race's experience intersect and are fused into a reconstructed purposive control for life.

5. The curriculum should at every point use the problem situation method of approach. The technique employed and the institutional organization should bring it about that the learner should actually think through real problems in relation to the practical conduct of his life.

6. We must recognize that transfer does

[5] *Religious Education,* vol. xxiii, pp. 546f.

take place, but only between areas of experience where there is overlapping of content or of procedure or of both, and then only on condition that the thing to be transferred should be thought about and desired.[6]

7. Character, therefore, will arise out of particular situations and will be achieved only in such situations, except where transfer occurs as stated above.

I. The Courses of Study Pursued

We cannot insist too often that every subject in the curriculum can be taught in such a way as to make it contributory to the development of character. Some subjects, however, lend themselves more readily than others to such treatment or method of presentation, such for example as history, economics, literature, religious education and Bible; but there is not a subject that cannot be taught in such a way as to give an interpretation of life and impart a certain eagerness to live in the terms of the highest values. This is the joy of teaching and it is also the joy of learning, and when it is missed, all is missed. The courses taught in college would create a dull, drab, and uninteresting world if they led only to sheer intellectual achievement. We must not blind stu-

[6]Bower, *Ibid.*, p. 548.

dents, in the judgment of President Coffman, of Minnesota, to the more precious things of life through any narrow, grinding devotion to what is sometimes called scholarship. The courses they pursue must give students a vision of and insight into these more precious things of life. The course of study must produce men rather than academics. We shall necessarily have to recur to this matter when we come to the discussion of the professor as part of the curriculum, but our general position is that any field of human knowledge whatsoever is a worthy object of human investigation and study, and, further, that it can be so taught as to inspire to Christian living.

In our view, however, the moral and religious values inherent in the curriculum rest upon a far more solid basis than is indicated in President Coffman's eloquent appeal. These values are inherent in the curriculum because

1. Learning is an experience;

2. All experience is inherently moral and religious. That is, all experience is capable of relation to the highest ultimate values involved in a situation.

3. The teacher is the mediator of these inherent moral and religious qualities.

4. The learner is the active agent in the

educational process, using the moral and religious meanings inherent in the curriculum as purposive control of conduct.

5. It is, therefore, impossible to teach any subject without affecting character positively or negatively.

The curriculum, therefore, will be built upon the experience of the learner and of the race and in terms of Christian idealism as gleaned from the experience of Jesus and those who have interpreted his teachings most helpfully in the centuries since. In organizing it, certain areas of experience will be discovered by investigation of the practice and experience of those who are engaged in teaching, by examining the experiences of those who are in the group as learners, and by experimentation. These areas will be broken up in similar manner into teaching units. At every step of the process the experience of the learner and the experience of the race in terms of the objective to be achieved will be brought to bear through content, method, and institutional organization upon the problems and issues involved.

It would, therefore, appear that while the areas in such a curriculum may not change very considerably from time to time, and while the teaching units likewise may con-

tinue comparatively stable so far as designation is concerned, the content would vary according to the experience of the group and the objectives to be achieved. There will, therefore, in our judgment, be no standard curriculum that can be said to be offered in institutions of higher learning. The outward form and appearance may be the same, but the substance will be widely varied. And yet when the process has resulted in the objectives aimed at and the ideals desired, there will be found to be substantial agreement throughout and those who have pursued the process through to its end will be equally well qualified, other things being equal, to live their life in terms of Christian character.

Keeping this view of the curriculum and this basis for the inherently moral and religious values thereof constantly in mind, we now turn to consider how the three other elements we have suggested as properly constituting the curriculum may be utilized for character building.

II. The Professor

Those of us who teach have been prone to look upon ourselves as the agents, the administrators of the curriculum, and we are this. However, we are ourselves also in a very es-

sential sense a major item in the curriculum itself. According to the law of North Carolina, a mule now is a vehicle when he appears on the public highways, and consequently at night he must carry a light, both in front and behind. Just so the college professor becomes a vehicle when he enters his classroom and at all times he must supply light. The definition of a college as "Mark Hopkins on one end of a log and the student on the other" is a homely way of expressing the public's belief in the strategic importance of the professor in the process of education. Our students not only learn the subjects the professor teaches, but most especially they learn him. They learn him not only in the classroom, but in every contact of their life with his.

John R. Mott lists ten methods by which the professor may influence his students in a Christian way. He prefaces his list with the opportunities that come to the professor in connection with his regular work, and considers it is one of the two outstanding opportunities which the professor has to mold the character of his students in a Christian way. The second of these two greatest opportunities he places last in his list and says that it is first in importance, provided the professor discharges his professional work well. This

greatest opportunity, Doctor Mott says, is "that of forming individual friendships with individual students, weaving into his conversation with them the deepest things of life."[7] The other items which Doctor Mott lists are giving wise publicity to the Christian activities of the students, opening his home to the workers and to the activities, presiding over student meetings, speaking under the auspices of or at student meetings, teaching voluntary courses in Bible and Christian life principles, writing for magazines and periodicals and newspapers, coaching in the realm of ethical standards, and leading students to think on the principles underlying their various Christian activities.

From two sources, therefore, a professor is essentially part of the college curriculum. He is the purveyor of certain information and attitudes through his classroom, lecture, and laboratory work, and as an individual his influence in a personal way is tremendous in molding the life and character of his students.

It is difficult to differentiate these services in hard-and-fast way from each other, and it is doubtful if such differentiation should be

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[7]John R. Mott, *The Opportunity of the Professor for Christian Work Among Students.* Association Press (1920), pp. 5-12. Used by permission.

attempted even if it were possible. Every professor is a philosopher. He has a philosophy of life. It is reflected in the attitude he assumes toward his subject, in the chance remarks he utters in the way of comments on current events on the campus and in the world in connection with his teaching, and it finds in his own living an incarnate expression. There is a disposition in certain intellectual quarters to desire to deprive scientists in particular of this privilege to philosophize, but it cannot be done, and it ought not to be done if it could be. Here is the real heart of teaching. Students should and do learn more from the philosophy of the professor that will be of permanent value to them than they get from their textbooks or his scholarly investigations. Students and professors, however, should understand that spiritual interpretation is primarily and ultimately for religious experts, and their leadership in such matters should not be deprecated nor belittled.

We have a demand in our day for orientation courses, for educational counsel, and for vocational guidance. The source or cause of all three of these demands is the same—the departmentalization of our colleges so that professors teach as specialists and are largely content with the impartation of knowledge

without attempt or success in fitting their particular subject in with other subjects and with life. Every course of study should be an orientation course and every professor should be able to give students educational counsel and assist in vocational guidance. Professors, however, who are successful in these matters must be real professors, real teachers of men and women and not just purveyors of certain subject-matter.

We are fast approaching the time when we will agree that it makes very little difference what the student may select as the field of his major concern in college, provided he masters it in its relationships. The selection of a major may mean everything to a student so far as his vocation in life is concerned, or it may mean nothing. It will certainly mean everything to his intellectual and spiritual development if that major is pursued in such a way as to orientate the student with reference to all fields of learning and with reference to life. This cannot be done without professors of the right kind, but neither can the professor alone do it. Learning is a joint process in which the mind of the student as well as the mind of the professor is active. We will certainly never be able to make our institutions Christian, no matter how many Departments

of Bible or Religious Education we incorporate in them, unless we have professors who teach their particular subjects from the standpoint of a Christian philosophy of life. The professor's philosophy of life is more important than the subject matter he teaches, is a most important ingredient of the college curriculum. He should found his philosophy on a Christian view of life and an appreciative acquaintance with the conclusions of our recognized spiritual leaders.

Even so incisive a critic of higher education as Mr. H. L. Mencken recognizes the values that come to the student mind from contact with real teachers. He thinks the discovery of the fraudulence in college teaching and in its emphases, is a chief gain from a college course, and urges young people to put up with its follies to reap this good. He says: "I believe that it [the ability to discover fraudulence in colleges and in college professors] is being taught in the American colleges to-day, and on an unprecedented scale. Swamped by hordes of unteachable students, with their faculties overworked and what they call their plants strained to the uttermost, they have been forced to throw their old standards overboard, and to take in all sorts of pedagogical amateurs and quacks. These quacks now essay

to instruct the youth of the land. What they try to teach is not learned, and maybe is not worth learning, but what they are themselves is detected and remembered, and in that remembrance there are the rudiments, at least, of true education.

"Moreover, they accomplish something else: they throw up in a brilliant light the merits of those of their colleagues who are genuinely men of learning. In the average American college, perhaps, there are not many of the latter, but in even the meanest college there are apt to be a few. The influence of such men upon the students is immensely salubrious and valuable. They make it plain to even the dullest that there are ends in this world quite as alluring as material success—that men of high character may and do pursue them, and gladly. They are standing answers to the whole rumble-bumble of American Babbittry.

"If a boy emerges from college with an understanding of that point of view, so rare in America, and with a soundly cynical attitude toward the pretensions that fill the world with noise and confusion, he has gained quite enough, it seems to me, to compensate him for four years of his life. His increase in positive knowledge may not be great, but it is very likely to be great enough: two thirds of the

things that are taught in college, even when they are well taught, are not worth knowing. The main thing is to learn the difference between appearances and realities. That may be done, of course, anywhere, but it is probably best done, at least in the case of the average boy, in some institution which represents the world in little, and in which the experience of man on earth is fairly boiled down."[8]

III. The Environment

It is true that students can rise above a college's environment, but it ought not to be necessary for them to do so. Some of the environment that enters into the molding of Christian character on the part of students is pre-collegiate. It begins in the home and widens out to include the school and the church. The college can be responsible only indirectly for these pre-collegiate environmental influences. By exercising its influence through its graduates and through the public utterances of its officers and administrators, a college may over a long period of time find itself able to mold these pre-collegiate influences. It can also protect itself against them by carefully selecting its pupils.

[8]H. L. Mencken, "The Mencken Mind" (Syndicated Article), September 25, 1927. Used by permission.

The environment of the institution itself, however, is particularly influential in molding the life, ideals, and character of the student. The physical plant of the college, for which the institution is particularly responsible, may be so æsthetic as to contribute positively toward the character and ideals of the students. It may be influential in the very opposite direction if it is not architecturally beautiful nor sanitarily kept.

The economic standards too are influential in forming character and the college is responsible for these standards. Some institutions permit such luxurious and spendthrift methods on the part of their students, and even encourage such methods, that character is undermined.

The traditions of the college which enter into that subtle influence which we call college atmosphere or spirit and which it is within the province of the institution itself to create and to modify, mold the character of the students far more decidedly than we are sometimes inclined to think.

The college community too has a great deal to do with the character of students. The college authorities therefore should not only be good citizens, but should be active in their efforts to build a wholesome community for

the college students. No American college has complete extra-territoriality and, therefore, there should be every effort exercised to make the community an ideal place for student life.

In general, with reference to the whole matter of environment, it may be said that about the most hopeful characteristic of our customs and social ideals is their modifiability. We can change the atmosphere of any college if we set out to do so and continue at the project long enough. Colleges must not satisfy themselves with the thought that they are not responsible for the environment in which their students have to live and work. They are responsible, and should recognize that the environment is a real factor in the curriculum of any college.

IV. The Activities[9]

We are accustomed to look upon the college activities as being extra-curricular, and sometimes we have become impatient with the tendency of these activities to assume, as Woodrow Wilson said, more importance in the college organization than teaching itself. There are reasons why the activities of the campus

[9]For a full discussion of the place and influence of the activities in colleges and universities, see Edwards, Artman, and Fisher, *Undergraduates*, Chapters ii, iii, iv, v, and vi. Doubleday, Doran and Company, Inc. (1928).

appeal to students far more strongly than the routine of the classroom. To begin with, these activities are related directly to life. They are voluntary, and they challenge initiative. When you have listed these three gripping characteristics of college activities, you can understand why they make such a tremendous appeal to students. And, after all, unless the new psychology is absolutely at fault, these activities do afford splendid opportunities for real education. I have, therefore, classified them as a vital part of the curriculum. We should regard them as necessary and promising items of our college program. They are laboratories of life and are comparable to laboratories in physics and chemistry, though far more valuable in character building.

I feel also justified in including them as part and parcel of the curriculum, because ultimately the college is responsible for these activities, their presence, and the methods by which they are conducted, just as it is responsible for the environment of the campus, for the professors who teach, and for the courses which they offer. College administrators and professors have made a terrible blunder in turning over these activities almost wholly to the students themselves. A saner attitude is beginning to appear on the horizon, and col-

leges are beginning to recognize their ultimate responsibility. Three questions arise in connection with these activities, and they are of paramount importance. First: Should the college content itself with offering counsel with reference to the conduct of these activities? Second: Should there be joint faculty and student supervision of them? Third: Should academic credit be given for the faithful and efficient rendering of service in any or all of these activities?

These activities are various in the modern college. They cover athletics, physical welfare, student government and honor systems; publications, dramatic and musical clubs, public discussions and debates, and the social and religious life.

Competition seems to be the dominant method of conducting these various activities, even competition with the so-called curricular subjects. There are so many organizations on the modern college campus that a tremendous amount of energy is consumed in maintaining them and, inasmuch as they oftentimes duplicate each other in many points, there is lost motion. Politics too get into the management of the activities to their hurt. The institution itself needs to integrate the organizations with one another and to adopt such a basis of rat-

ing that no student can do himself injury by too great an investment of his time and energy in them.

One college makes the following statement in its catalogue:

That democracy may prevail in the distribution of honors and offices in the college, the faculty have rated each honor or office. No student may have more than a maximum of 100 points during any college year. The Commencement program announces the names of all who reach 100 points according to this rating.

OFFICES AND POINTS

Student Senate
President 60
Vice-President 50
Secretary 50
Treasurer 50
Senators 50

Student Council
President 60
Vice-President 50
Secretary 50
Treasurer 50
Councillors 50

Marshals
Chief Commencement 15
Assistant Commencement 10
Chief, Class or Society 10
Assistant, Class or Society 5

Debaters, Orators, Essayists
Inter-Collegiate 25
Commencement 25
Society 25
Class 25
Officers 10

Sunday School
General Officers.....25
Class President.....15
Class Secretary.....10
Class Treasurer.....10

Volunteer Band
President 25
Other Officers 10

Athletics
Captain 25

Varsity or "E" Men.15
Substitute Men.....10

College Classes, Literary Societies

President 25
Vice-President 10
Secretary 10

Religious Activities Organization

President 60
Vice-President 25
Secretary 25
Treasurer 25
Committee Chairmen 25

Y. W. and Y. M. C. A.'s

President 25
Vice-Presidents 10
Secretary 10
Treasurer 10
Cabinet Members...10

C. E. Society

President 25
Vice-President 10
Secretary 10
Treasurer 10
Committee Chairmen.10

Chapel Monitors

Members 10

Ushers

Chief 10
Assistants 5

Ministerial Association

President 25
Other Officers 10
Treasurer 10
Other Officers 10

College Publications

Editors in Chief....50
Assistant Editors...25
Business Managers..50
Assistant Business Managers 25
Other Officers 10

Club Officers

President 25
Vice-President.....10
Other Officers.....10

These activities have certain positive values, such as self-expression, the expansion of personal influence, a sense of responsibility, and the possibility of supplying standards of appreciation for the highest values in any life situation. They call for persistent application, for mastery, and give the sense of achieve-

ment and accomplishment. They provide a splendid *camaraderie* for team play and the other demands of social co-operation. They provide business and professional training and offer opportunity for the exercise of campus leadership, but these values must not be nullified by the dangers that are inherent in them, among which are excessive demands on time, diversion from curricular studies, the intensification of the competitive spirit, the erection of false and inadequate standards for rating a fellow student's personal worth, the financial abuses, and the misuses of leadership through campus politics.

There are particular advantages as well as dangers resident in the exclusive social organizations, such as fraternities and sororities, whether of national or local type. Among the advantages of these organizations we may certainly list their provision for intimate friendships, their fraternal purpose expressed in idealistic terms, their exaction of a personal pledge of loyalty to the group, their disciplinary influence over their members, their concern for the success of other campus activities, their support of scholarship, moral standards, and religious interests, their relations to the alumni, the social and business connections they afford (if national) with members in

other colleges, their provision of a convenient basis for social life, and the furtherance of the morals of the college by group acceptance of responsibility therefor.

Negatively, these exclusive social clubs are charged with rarely being the congenial groups they are supposed to be, with producing snobs through an unjustifiable sense of superiority, with holding their members to their oath of loyalty when congeniality fails, with engendering expensive habits of living, with a tendency to drag the best members down to the average level or even to the lowest in the group, with inability to maintain consistent standards of scholarship or conduct over a continuous period of time, with the suppression of individual expression in the interest of a type, with forcing members to undertake activities they are not fitted for, or too many activities, with undertaking to control the campus social, athletic, and governmental life, with too much yielding to "sports" among their alumni, with becoming an end in themselves and with no thought of helping their college, as being the very antithesis of democracy and of Christian brotherhood.

The following factors are offered as suggestions for their improvement as character-building agencies. The absence of these fac-

tors to any marked degree should receive institutional investigation at once, because, in the last analysis, the college itself is, as we have said, answerable to the students and the public generally for the proper conduct of its student exclusive social clubs as well as for the other campus activities. Fourteen such points or factors will be named:

1. The leadership should be intelligent and courageous and should include faculty members as well as students representing a cross-section of college interests.

2. The membership should be a congenial group committed to worthy objectives, chosen on a basis of personal worth, and not narrow in the type of men or women it includes. The Dean should approve all pledges in advance.

3. There should be a common interest, beneficial to the college and to society at large as well as to themselves.

4. There should be freedom to take up or to transfer membership to other more congenial groups, should the occasion arise as the college course advances.

5. There should be absence of dictation to individuals as to personal friendships or social or other activities. The individual should be encouraged to express his personality.

6. Methods should be employed to stimulate

each one to do his best, with absence of suppression.

7. There should be a suitable meeting place, but not luxurious. The college should provide the room, but the members should furnish it. Local conditions might render this impossible. Fraternity houses should ideally be taken over by the college and placed under the dormitory system. The Princeton Plan is perhaps the best.

8. Living conditions should be within the individual member's means. The college should provide dormitories and also dining hall facilities where possible, and should feel officially responsible for supervision where this is not possible.

9. There should be a wholesome group environment, acceptable to faculty and students alike.

10. There should be freedom from intergroup competition and combination against non-club members. A council of faculty, club and non-club representatives should control campus relations.

11. There should be freedom from dominating influence of alumni, and particularly of the "sporting" variety.

12. There should be an equitable opportunity for membership in some group to any

student who desires it. The institution should guarantee this. The college should also provide banquets and other means of social culture for non-club members.

13. There should be no recruiting of high-school students by these social clubs and no admission of freshmen to membership, certainly not until the second semester, and preferably not at all. Freshmen rushing is an undesirable practice in many respects. It particularly operates against scholarship requirements for membership.

14. There *should be* a scholarship requirement, say an average of 80 per cent for membership. There should certainly be no divorcement of scholarship and the social life in modern colleges. If the scholarship of a club becomes notably poor, it should be suspended by "The Social Club Council," till it regains its standing.

CHAPTER V

OUR PRESENT AGENCIES AND CHRISTIAN CHARACTER

Our present agencies organized for the expression of the Christian life in colleges and universities are manifold, too manifold in the judgment of many. There is a growing feeling on the part of college and university administrators that the multiplicity of religious agencies,[1] the duplication of their efforts, and the competition that necessarily ensues are undermining the opportunities for good in the realm of Christian character development in some instances. Of course the institutions are not wholly to blame for this situation, nor are the agencies themselves. They are the outgrowth to some extent of the sectarian confusions of the Christian Church which naturally and inevitably tend to reflect themselves in colleges, but we cannot charge to sectarianism the total debit in this case. In a desire to be friendly and co-operative colleges have per-

[1]See Harper, *An Integrated Program of Religious Education,* The Macmillan Company (1926), chapters i, ii, and iii, and Edwards, Artman, and Fisher, *Undergraduates,* chapter viii. Doubleday, Doran and Company, Inc. (1928).

mitted agencies that duplicate and compete with each other, excellent it is true, if taken alone and separate, to come to their campuses and to defeat in large measure a constructive program for Christian character building. Just as Christian union appears to be necessary for the Christian world if its missionary program and its social gospel are to be successful, just so there must be an integration of the religious agencies on college and university campuses that undertake to minister to the religious life of students.

These agencies are conveniently listed under three categories. The first of these would include the agencies provided by the institution itself in its administrative attempts to supply a religious atmosphere and opportunity for self-expression spiritually for its students. The second category would include the efforts of the churches as organized bodies to minister to the social, religious, and spiritual interests of students. Under a third category would be included voluntary associations of students themselves for their religious and spiritual culture, whether these associations be local or whether they be in co-operation with national agencies in the student field.

Colleges have always felt that they are under obligation to provide a religious atmos-

phere for their students. Even the institutions supported by public taxation have felt that they must too provide such opportunities as are represented in chapel services, whether compulsory or voluntary, in preaching services, in the traditions of the institution as related to the cultivation of moral and spiritual attitudes, with a particular penchant for employing only teachers of good moral character without really subjecting their faculty members to a religious test. The church colleges,[2] however, have laid great stress on the general spiritual atmosphere that surrounds them and upon the personal influence and character of their professors and administrators. They have until recently almost unanimously insisted on compulsory attendance on chapel and on the preaching services of the campus church on Sundays. Some of them also require Sunday-school attendance. Also in recent years there has developed a pronounced tendency toward personnel work, expressing itself educationally and vocationally and related directly to the religious life departments of these institutions. This person-

[2]We use the term "church" or denominational college in this book as defined by the *Association of American Colleges* (See *Proceedings of the First Annual Meeting,* p. 126) as follows: "An institution standing in a definite relation, legal, affiliated, or friendly, to a Christian denomination."

nel work too is a major concern and very efficiently managed in many State universities.

The churches that serve the campuses of our colleges have burdened themselves in many cases to render a service of spiritual culture and religious nurture to college students. A saner policy in recent years has appeared in the acceptance of partial responsibility for the maintenance of these college churches by the Boards of Education of the various denominations. These boards have made it possible for these churches contiguous to college campuses to have modern and thoroughly up-to-date plants. They have provided university pastors; joined in maintaining church foundations for the teaching of Bible and Religious Education; and in various other ways united with the local forces, though for the most part respecting the autonomy of each local church, in the effort to make the churches ministering to student life thoroughly efficient and modern. The programs at times which these Boards of Education have passed over to these local churches and college communities have, however, not always served the best interests of these churches, the colleges or the students.

The Y.M.C.A. has been a recognized agency of the religious life on college campuses since the first student association was formed at the

University of Virginia in 1858, and the second in Princeton in 1877. The Y.W.C.A. came later, but approaches the student problem from the same general viewpoint. Numbers of colleges have all-time secretaries for the Y.M.C.A., but so far as we know there is no paid Y.W. secretary in such an institution. These Christian Associations are quite active at this time to enlarge their service to American college life, and they are oftentimes especially fortunate in helping local leaders to build their programs with particular situations and objectives in view.

This has not always been the case, however, and so there developed at the University of Pennsylvania twenty years ago a student Christian association, separate and apart from the Y.M.C.A. and the Y.W.C.A. The general approach to the student problem, however, in the University of Pennsylvania is from the same standpoint as the Y.M.C.A. There are nevertheless certain added features which make it distinctive, so much so that Cornell University has also adopted the Pennsylvania plan. In these two universities each of the larger religious denominations has a student pastor with a person designated to represent the membership of the smaller denominations in the student body and with a general secre-

tary or director over all. All these workers, in co-operation with interested local denominational leaders, have constructed a united program of Christian effort, engaging in such forms of committee work on a co-operative basis as experience indicates has been or will be helpful.

Pennsylvania's Plan

The organization of the religious work at the University of Pennsylvania, adopted at Cornell seven years ago, after thirteen prior years of successful operation at Pennsylvania, embodies three methods described as antagonistic co-operation, friendly personal co-operation, and organized co-operation. The general secretary, the Rev. Ray Freeman Jenney, D.D., outlines its essential features as follows:

> Briefly, the essentials of a staff arrangement like that at Pennsylvania and Cornell, which I believe to be the most acceptable type of co-operation, if it fits the local situation, are as follows:
>
> 1. Some kind of a central organization formed on a basis agreement to come together and to stick together in presenting a common front in the name of Christianity to the entire life of the university.
>
> 2. This agreement to include at its inception university pastors, local pastors, district or Conference officials, national secretaries of Boards of Education, and direct representatives of stu-

dent religious groups, such as Y. M. C. A., both students and members of existing boards. This should ideally include both men and women as at Pennsylvania.

3. The free and wholly independent working out of purely denominational responsibilities by each denominational representative in his own way and in accord with the historic emphasis of his own communion.

4. A staff organization in which there is specialization in executive work covering all phases of united effort. Each university pastor serving as the executive of one phase of this united work is related through it to the life of the whole university. With them there is a correlating executive of the United Work and such other special secretaries (not related to particular churches) as the situation requires—such as Miss Peabody and Mr. Trowbridge at Cornell, Mr. How, Mr. Stevenson, and others at Pennsylvania. Only men of genuinely co-operative spirit and life can share effectively in such a staff.

5. A Board of Directors made up of an equal number of trustworthy men interested in student work.

6. When a staff vacancy occurs the choice of a new member for the dual work of university pastor and director of one branch of the united work to be made only after confidential conference in advance, this conference to be between the responsible denominational officials, and those who represent the same church in the united work board, and the correlating executive.

7. Arrangement of salary responsibility should be settled by agreement between the parties directly concerned and the salaries should be paid through the United Work Treasury.

8. It is now considered to be a general practice

at Pennsylvania and Cornell that the university pastor staff member is closely related to the local church (or churches) of his denomination in which students (and faculty) most largely worship, he being their pastor, but he does not ordinarily have any official connections with this local church. (Duties are adjusted variously with the local pastors.)

9. In relation to the university he is not a member of the faculty (unless by separate engagement on part time). The United Work is recognized by the university and being located with its officers and building on the campus has the backing of the university. (We have the moral backing of the university, but no financial backing.)

10. The openness of this entire plan of co-operation to the representatives of all such communions as are ready responsibly to undertake their fair share of joint effort, to come in with freedom from antagonistic attitudes, and in conscious determination to magnify every common Christian emphasis and to work unitedly.

11. That this organization so conceived and developed is the Christian Association in the university, with its undergraduate officers, Cabinet, and committees. Undergraduate initiative to be safeguarded with exceptional care. The organization to include ideally and as of Pennsylvania both men and women. The secretary of the Y. W. C. A. has a place on our staff. The general director of the Christian Association has a place at the meeting of the Y. W. C. A. Committee and board and the treasurer of the Christian Association receives and distributes the Y. W. C. A. funds, but the initiative and activities of the Y. W. C. A. are in no way dictated or interfered with by the Christian Association. As embracing the Christian Associations, the United Work has friendly rela-

tions with the student department of the International Committee of the Y. M. C. A. and the National Board of the Y. W. C. A.

12. The joint habit of working together daily in a single cluster of offices and the holding of a weekly staff meeting in which all possible points of friction and joint effort are laid on the table with the utmost frankness and an annual conference of the staff in which the duties for the year are adjusted, and full responsibility accepted by each staff member.[3]

Doctor Jenney also strongly urges the Pennsylvania plan in a statement to which he gives the title:

THE PENNSYLVANIA PLAN AFTER A FAIR TRIAL

The Pennsylvania plan is, in essence, an organic unification of the Christian forces of the university, both denominational and interdenominational, on the basis of the church idea. Whatever distinctiveness the plan may have lies in the two features indicated in this definition:

1. It provides a unity which is not merely sympathetic, fraternal, and co-operative, but which is formal and organic. All the employed workers, whether denominational or departmental, receive their commissions from, and all feel responsibility to, a common Board of Directors.

The unifying idea of the plan is the idea of the united church at work in the university. This idea is incorporated in various ways in the by-laws of the Association, for example, in the provision for special denominational representatives on the Board of Directors, in accepting all students

[3]Used with permission of Doctor Jenney.

who are church members as *ipso facto* members of the Association, and in having the various denominations represented by the vice-president in the Student Cabinet. The church consciousness of the Association affects every phase of its work, the interdenominational included.

As to the actual working of the plan, the first thing to say is that a spirit of real unity exists, and the closest co-operation is maintained between all the Christian workers involved. This may be brought out in a number of concrete facts:

(1) In a two-days' conference at the beginning of the year the entire staff, which is made up of university student ministers, directors, and special secretaries, and those who combine both functions into one, met and drew up an official outline of the year's program, determining what phases of the work should be stressed by all in common during the successive months of the year.

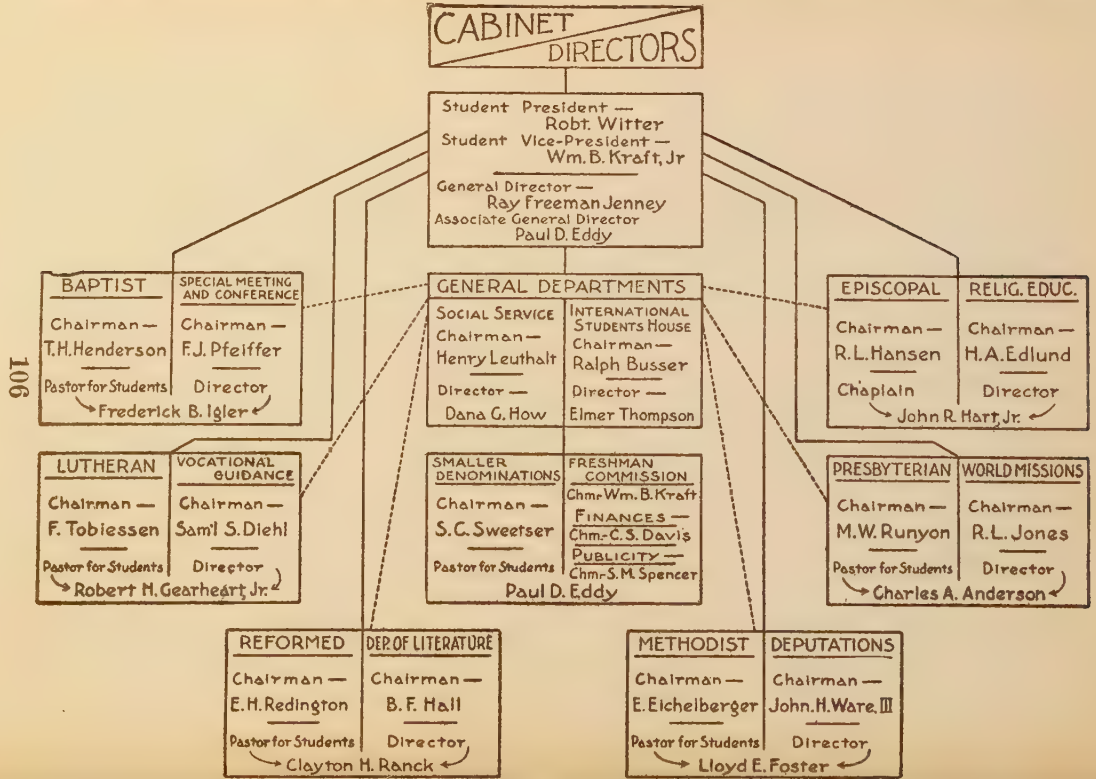
(2) There is a regular conference of the entire staff each week for purposes of prayer, reports of work during the preceding week, and plans of work for the coming week.

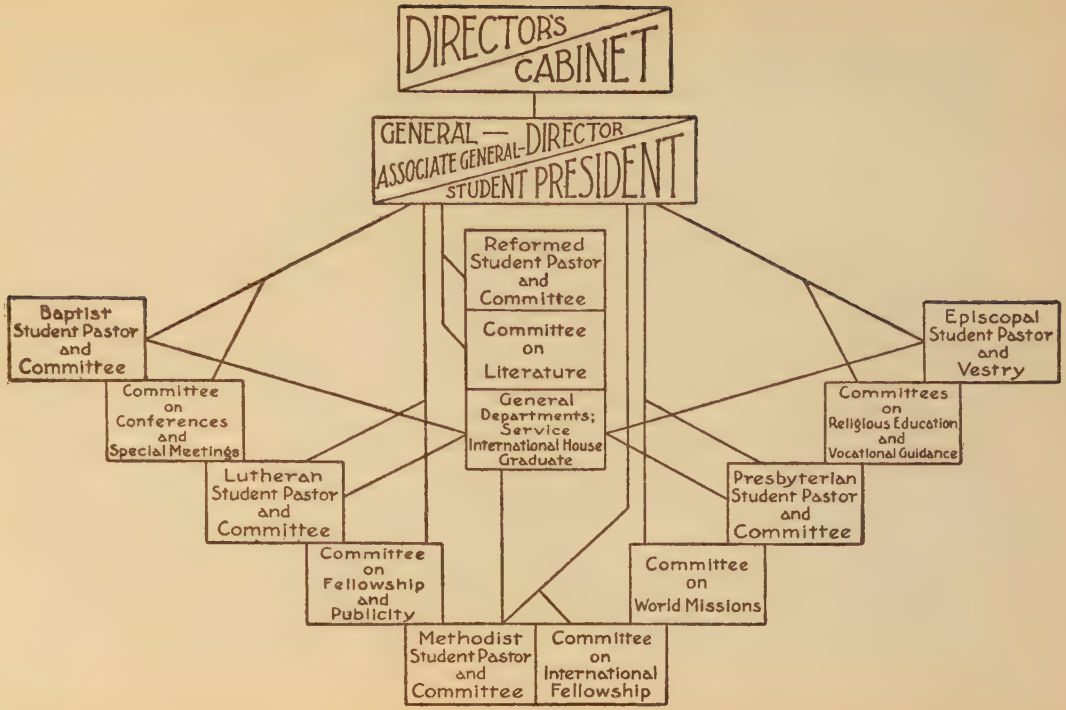
(3) The offices of the members of the staff are in the same suite of rooms, thus bringing the members into daily contact with each other.

(4) The smaller denominations for which there are no special university pastors are officially provided for and assigned to Mr. Eddy.

(5) Those students who on their matriculation cards did not express a preference for any church have been provided for by a committee made up of the strongest Christian students of all denominations and put under the supervision of the general director. As soon as it is ascertained that any of these students really prefer some particular denomination, the name is transferred to the proper university pastor.

Graph of Organization of the Christian Association of the University of Pennsylvania




DIRECTOR'S CABINET
GENERAL — DIRECTOR
ASSOCIATE GENERAL-DIRECTOR
STUDENT PRESIDENT
Reformed Student Pastor and Committee
Committee on Literature
General Departments; Service International House Graduate
Baptist Student Pastor and Committee
Committee on Conferences and Special Meetings
Lutheran Student Pastor and Committee
Committee on Fellowship and Publicity
Methodist Student Pastor and Committee
Committee on International Fellowship
Committee on World Missions
Presbyterian Student Pastor and Committee
Committees on Religious Education and Vocational Guidance
Episcopal Student Pastor and Vestry

(6) Lastly it may be said that no university pastor thinks of himself or is regarded as a subsecretary. The general director is simply an indispensable *primus inter pares*. Every man is in full charge of his own parish or department, and there is not the slightest suggestion of any subordination so far as the graduate secretaries are concerned.

2. In the second place, it should be noted that the interdenominational or general features of our religious work have not at all suffered, but have, rather, been strengthened by our insistence upon the church idea. The fraternity, dormitory, and departmental Bible classes continue as usual. Religious deputations were never more numerous or enlisted the services of more men. The University Settlement House and other forms of service never had more student helpers. This year marked our high-water mark of student contribution to our general budget. All along the line the general work has never been in better shape.

And, lastly, the plan is really cultivating and increasing loyalty on the part of the students to the church. Our records for the year so far show a distinct advance of student interest along the following lines: church attendance, church Young People's societies, and social gatherings. The first interview which a Freshman has with a representative of the Christian Association is for the purpose primarily of inducing him to identify himself with the church. He becomes aware of the student ministers of his denomination and of the specializing secretary afterward, and although, of course, the attempt is made ultimately to interest him in all lines of the Association's work, it is our effort to maintain and re-enforce this original psychological impression.

In final, we believe that our experience justi-

fies us in holding that for us at least the plan is one which secures real unity between all the factors involved and is capable of producing the kind of a finished product we all desire, namely, a student who is loyal to Christ and to the Church of Christ, and who is efficient in both denominational and interdenominational work along practical Christian lines.[4] (See the two graphs on pages 106 and 107, which are used with the permission of Dr. Ray Freeman Jenney.)

Each one of these provisions or agencies holds its place in the academic field by reason of its supposed or professed educational value. There could be no justification for permitting any one of these agencies to compete for the students' interest and time, but for the contribution it professes to make to their well-rounded education, and unless any particular provision or agency has shown by experience it has this quality, there can be no justification on the part of the college administration to permit it to longer cumber the academic program. And, positively speaking, unless these provisions or agencies are found to make definite and constructive contribution to character growth and development, they should be rigidly excluded. At least this is the thesis we present and are ready to defend in this discussion.

It is oftentimes found that a student's in-

[4]Quoted by permission.

terest in the religious life is really dissipating his energies through attending a multiplicity of committee meetings and group sessions, taking part in social functions, and studying voluntary courses that are supposed to have value in attitudinizing the life of students, with no time for rendering social service, to say nothing of opportunity for deliberative meditation leading to a convincing and settled philosophy of life, and frequently, in addition, undermining the student's success as a student in his curricular work. The co-ordination, correlation, and integration of these provisions and agencies of the religious life of our college campuses is a problem of major concern for college administrators and one that they cannot decline to face or fail to undertake measures to remedy.

Particularly in reference to programs that are handed down from central agencies is there found special injury to the religious life of students along the lines mentioned. The Y.M.C.A. will hand down its program. The denominational Board of Education will hand down its program. The local church will have its program. The college will likely have its program. Each program will call for study courses, for group meetings, for discussion, and for a financial campaign, so that the con-

sequence is that the student is overburdened or dismayed, or else sickens at the whole competitive situation and neglects his religious culture entirely.

How One College Handles the Matter

Elon College faced the problem of integrating its religious agencies some dozen years ago. Just about that time instruction in religious education was undertaken at Elon and a class of Juniors and Seniors were studying the general problem of the organization and administration of Religious Education. It occurred to the class to make the college and its community the subject of a real project. A survey of the organized religious life of the college and the college town was accordingly made. Before setting forth the revelations of this survey it should be said that Elon College is a typical college town. The community centers around the college, and there was no organized civic life but only the open country prior to the founding of the college in 1889. It also should be said that there is no denominational problem in the community. The only church organization in the town is that which meets on the college campus in the auditorium and is pastored by the college pastor, the faculty members and citizens con-

stituting the stable membership of this organization.

The survey revealed the following situation:

A Y.M.C.A.

A Y.W.C.A.

A Christian Endeavor Society.

A Ministerial Association.

A Student Volunteer Band.

A College Sunday School.

Each of these organizations insisted on holding a prayer or discussion group, for the most part an old-time prayer meeting at some time during each week. In addition to the Sunday school, there were four voluntary study classes, which also met weekly to pursue what were supposed to be vocational courses qualifying those who took them particularly for some phase of Christian work. One young man was found to be attending Sunday school, four other organizations, and three voluntary study courses a week. While he was the extreme case, there were others who attended as many prayer or discussion groups a week as he did, and added to that at least one, if not two, voluntary classes for the study of the religious life and its problems.

A humorous side of this situation was the insistence on the part of the Student Volunteer Band that it should meet coeducationally.

The members of this band were sure that the Y.M.C.A. and the Y.W.C.A. officials did not understand the necessity for young men and young women of similar aspirations to meet in a common volunteer band. One enthusiastic advocate of the coeducational organization insisted that evidently the national officials of these two great organizations were old bachelors or old maids and did not understand the proper method of developing the spiritual life. When the faculty felt that an adviser should be appointed for this group, there was a vigorous protest on the ground that an alien spirit nullified the Divine Presence. The real reason for this situation developed later when, upon leaving the college, two couples out of a group of eleven set up homes for themselves. Only two of the eleven have entered foreign-mission work, and there was no social feature as far as they were concerned in the band.

The college did not, however, provide for the legitimate expression of the social life, and so the development of the religious life was made the excuse for the increase of social privileges.

There was plenty of testimony and free discussion of religious problems on the campus, but it was next to impossible to induce the students to undertake anything in the way of

social service, either for themselves or for others.

As to the Community

The survey revealed the following situation as to the community:

Sunday School, ungraded.

A Boy Scout Troop (far from flourishing).

There was no provision for social or recreational life for the young people of the community. The young girls of the community had only the Sunday school as a means of religious development.

The survey also revealed that the Christian Orphanage located in the community needed special attention, and that the colored population was almost entirely devoid of social and religious opportunities.

The Prescription

Having diagnosed the case, this earnest-minded group of young people set to work to prescribe cures for the situation, and, first of all, they created a "Religious Activities Organization" for their own campus, in which all the religious activities of the college were integrated into a single working whole. We herewith quote their constitution as follows:

Religious Activities Organization in Elon College

Preamble

Feeling the need of closer co-operation among the various religious organizations ministering to the spiritual life of the student body, and desiring to correlate and co-ordinate them in such a way as to avoid needless duplication of effort, while at the same time designing to conserve and promote the best interest of each organization as of each student, we, the Cabinets of the said religious organizations, have adopted the following constitution:

Article I—*Name*

The name of this organization shall be The Religious Activities Organization in Elon College.

Article II—*Purpose*

The purpose of the organization shall be that set forth in the preamble to this Constitution, modified and enlarged from time to time as experience may suggest and the constituent bodies decide.

Article III—*Members*

The members of this organization shall be the Cabinets of the Y. M. C. A., Y. W. C. A., Christian Endeavor Society, Life Recruit Bands,[4] College Sunday School, and Ministerial Association, with such other allied religious organizations as may by vote be admitted.

Article IV—*Officers*

The organization shall have as its officers a

[4]At first, these were known as The Student Volunteer Band.

president, vice-president, secretary, and treasurer, whose duties shall be those prescribed for such officers in Roberts' Rules of Order. These officers shall be elected by the cabinet members of the constituent bodies and may be chosen from the whole group of college students. Other officers may from time to time be added, as the organization may decide.

ARTICLE V—*Departments*

The organization shall have as many departments as there are constituent bodies and the Cabinets of these bodies shall constitute these departments. These departments shall report to the proper outside organizations the work of their respective department and be responsible for the development of the same upon the campus. The college honor points shall not be affected by this change of name.

ARTICLE VI—*Committees*

The organization shall have the following committees: Group Meetings, Study Courses, Social Activities, Budget, Membership, and Community Service, and such others as may from time to time be added. Each committee shall have six members, or one for each constituent body. The president shall appoint these committees after consultation with the president of each constituent body.

ARTICLE VII—*Duties of Committees*

Section 1. Group Meetings—This committee shall arrange for as many prayer and discussion groups and other types of meeting as in its judgment is wise. There shall be at least one monthly public service for all the groups, and all group meetings shall be held at the same time. There

shall be prayer and discussion groups as follows: Y. M. C. A., Y. W. C. A., Christian Endeavor, Life Recruit Bands, and Ministerial Association. Other groups may from time to time be provided. Whenever any group numbers more than forty it shall be divided.

Section 2. Study Courses—This committee shall construct a program of Christian themes for the year and arrange with the Sunday-school superintendent to have them given in the college Sunday-school classes.

Section 3. Social Activities—This committee shall have charge of the stunts and other social activities of the constituent religious bodies.

Section 4. Budget—This committee shall canvass the student body to raise the budget submitted by them for the constituent religious bodies and adopted for the year for each, using the weekly envelope system of collections for the pledges secured.

Section 5. Membership—This committee shall look after securing members, attendance, and other such items as naturally fall to such a body.

Section 6. Community Service—This committee shall articulate its work with the Department of Christian Education of the college, assisting in every way possible, particularly in the week-day religious work, the supervised play, the Boy Scouts, and Camp Fire Girls now being conducted for the Elon Graded School pupils, and also taking part in the work for the Negroes and the Christian Orphanage, and in such other work as may from time to time be instituted.

Article VIII—*Amendments*

This Constitution may be amended by a two-thirds vote of the Cabinets of the constituent bodies and the organization's officers, after a

month's notice has been given on the college bulletin boards. By-laws may be passed at any meeting by a two-thirds vote of those present.

There have been changes in the details in the view of experience, but no interference with the general plan. For example, for the year 1927-28 a student and faculty committee arranges for union programs to take the place of the evening programs on Sunday. They provide one evening a month each for a dramatization (biblical), an open forum on some Christian problem, and a sacred concert, leaving the fourth Sunday evening for separate meetings, and fifth Sundays for outside speakers. The attendance is fine, and the separate departments function now very largely in ministry to the social and personal life of students and in social service to the community.

Voluntarism vs. Initiative

We must not, in the next place, confuse student voluntarism with student initiative, as these agencies are so prone to do. They think if a student is left with a voluntary choice as to his participation in any program, they have satisfied the educational requirement of interest as fundamental in the learning process, and I have heard learned argu-

ments delivered to enforce this viewpoint. Particularly it is urged that if students are allowed to choose whether they will go to chapel or to church or to enter upon Christian work in any religious agency, we have an ideal situation, but this is not the case. What is demanded is not merely voluntarism, but situations that promote initiative, and this principle gives the negative to any program of whatsoever character handed down from a central bureau. We need to do some sound thinking along this line and to magnify initiative as foundational in any program of character development.

The colleges as such should recognize that these religious agencies have inherent in them tremendous possibilities for real education in the form of character building and should erect standards for measuring the educational efficiency of these organizations. We should cease to regard them as competing with curricular subjects and should inaugurate methods or procedures whereby they will be utilized to the full as genuine educational measures. It might be well to suggest some criteria[5] along this line.

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[5]For a very able presentation of such criteria, see Edwards, Artman, and Fisher, *Undergraduates,* chapter viii. Doubleday, Doran and Company, Inc. (1928).

1. How directly are the programs of these agencies based on the local situation in each case? We are beginning more and more to recognize that religion is not something extraneous to normal experience, but a quality of the daily life, a quality that leads a college student to seek for the highest values in local situations. The tendency, therefore, to exploit the student population in the interest of certain projects or programs, whether they be reformative, social, political, denominational, or interdenominational in character, does not commend itself to the student mind, nor does it win the approval of the best educational thinking. There are qualities and needs in every local situation out of which a general program for the religious life of students can be constructed and wise leadership always seeks for such opportunities. This means that the program will change from year to year. It ought to change, because life itself is changing and the spiritual interests of man should respond in terms of values to the demand of each local situation.

2. Do these agencies co-operate with each other genuinely or, as the diplomats say, do they accept co-operation in principle and then each pursue its separate way? We cannot too strongly urge that the programs for the service

of the religious life of modern students should be unified. These programs should be unified in such a way as to conserve all the good that all the agencies have to offer for the spiritual culture of college youth. They should be unified in such a way that they will make a united impact upon the heart and mind and spirit of students. There should be no competition, no jealousy, but, on the contrary, there should be co-operation and mutual confidence and respect. This integrated program of ministry to the religious life of students should be thoroughgoing in its scope. It should include religious instruction of a voluntary character, social activities, recreational and amusement projects, the financial support of the agencies on a budgetary basis, and all other efforts on the part of any agency to perform a spiritual service for the college or its community or to secure support of any character for such an agency.

3. Are these agencies able to adjust themselves to significant situations as they arise on the campus? Are they open-minded to discover the experiences in student life which call for spiritual treatment? The program of any particular institution's voluntary religious agencies should never be so hard and fast that it cannot be readily adjusted to the consider-

ation of any emergency matter which may arise. It is out of such critical situations which occur in every college generation that real spiritual character arises. A program that is made in executive session, anticipating what are to be the problems and experiences and situations of a college year most likely to yield Christian character for those who take part in them, may under normal conditions turn out well. But anyone who is acquainted with college life knows that occasionally crises arise. Failure to face these crises and to adjust the religious program to the demands they make for the Christian solution of the issues involved, sometimes produces sad results. In a particular institution, for example, during a particular session, the race question had been smugly disposed of in various discussion groups that had been provided for in the stately and dignified program of the calendar of the year as outlined by the religious agencies. A Student Volunteer Convention, however, came to that campus and brought in representatives of the Negro race[6] as regular members associating with the representatives of the white colleges—the first instance of its kind in the Southern States. Here was a real situation loaded with dynamite, or prophetic

[6]See *Christian Education,* vol. x, p. 495.

with hope for a Christian solution of the question. That college campus became a laboratory in the race question for about a month. College classes, Sunday school classes, voluntary discussion groups, chapel services, social club and class gatherings, Sunday-evening mass meetings, the student voluntary meetings of every character, including the so-called "bull sessions" in dormitory rooms or elsewhere about the campus, seethed with animated discussion. A finer opportunity never challenged the students of any college to face a real issue of the Christian life. They faced it gallantly and with a reverent desire to know and to do the mind of Christ. Finally on a Sunday evening a mass meeting was held when the issue was presented from every standpoint. At the conclusion of that service the leader asked the students who had assembled if they had to face this experience again, would they be willing for these Negro delegates to come to their campus, and they voted unanimously that they would. Here was a vexing and ever-recurring Christian problem solved in a Christian way because the program adopted by the religious agencies serving the religious life of the students, was flexible enough to adjust itself to the consideration of a significant situation which arose normally and naturally out

of the experience of the students. Unless these agencies are alert to adjust themselves to such significant experimental situations, though they may be the best intentioned, they will oftentimes hinder rather than promote the spiritual life of those whom they would serve.

4. Do these agencies construct their programs in such a way as to make it easy for the students to control their responses to the life situations that arise in their normal experiences in the direction of a truly and vitally Christian outcome? This is a real test, but public services alone, however inspiring and powerful they may be, however well planned and orderly executed, cannot possibly supply the atmosphere, the incentive, the *milieu* that will be conducive to this sort of control. Projects must be undertaken, some of them individually, some of them for groups, but all of them working together to provide a situation positively helping a student to control his responses in the direction of Christian outcomes for his conduct. Our reading projects, investigation projects, public worship, discussion groups, the cultivation of æsthetic appreciation, attendance on lectures, sermons, addresses, and stories attuned to the highest ideals of life, excursions, engaging in service activities of various kinds—these are some of

the central methods and approaches toward the creation of such an atmosphere. The public meetings provided in the programs of the religious agencies will, according to this plan, have bases of experience growing out of these projects which the students have engaged in and so they will not become just another assembly or an occasion that brings people together, for a genuine forum for the exchange of experiences and the discovery of the Christian viewpoint growing out of definite situations. Through such an organized effort on the part of these religious agencies to enrich and control the experience of college students Christian character will arise as a beautiful by-product and the likelihood of Christian responses in future life situations will be guaranteed so far as possible.

5. What is the outreach of these agencies? While it is entirely proper to insist that character ripens as a consequence of definite life experiences, we cannot be satisfied to shut off college students from the programs of the Christian world as such. What is the attitude of these college programs toward missions, toward race, toward international peace, toward Christian union, toward world brotherhood, toward the problems of industry, toward the care of the aged and the infirm,

toward general welfare work, local, national, world-wide? College students must face these issues, and definite situations must be created by the agencies that will make it inevitable that they shall face these problems and in practical ways solve them and lend them their support. It would be a calamity if the agencies responsible for the religious life and culture of college students should circumscribe their activities by the boundaries of the campus. The enthusiasm, the optimism, the boundless energy of college youth yearn for an insight into the great problems of the world and to have a part in solving them. These agencies, therefore, must not be shortsighted or narrow-visioned, but broad and comprehensive in building their programs.

6. What is the quality and the training of the employed leaders of these agencies? It is necessary that those who undertake to minister in an official way to the moral and religious interests of students should have sufficient academic standing to merit the respect of the student mind, and also student leaders should be trained by these employed workers and in the special conferences that are so numerous now in different parts of the country, especially in the summer, for the training of leaders. We can never rise higher than our

leadership, and unless our leadership is competent it cannot make any decided appeal to the student mind which is absolutely uncompromising in its judgment in this matter.

7. To what extent do the programs of these agencies provide for student initiative, participation, leadership and control? I have already spoken of the difference between initiative and voluntarism. This is a matter of such importance, however, that it is necessary constantly to recur to it. The program of any organization should originate locally, should be initiated locally, and be locally determined. It is all right for general agencies to hand down programs, but they should be regarded as source material and utilized as suggestions only by the builders of local programs, and no criticism should be attached to local leaders if they fail to incorporate in their program the suggestions that are handed down to them from the general agencies. There has been serious injury done on more than one campus because this attitude was not tolerated by the traveling representative of some general agency. Students should not only initiate their programs but they should participate in them, and they should lead them. They should not, however, have complete control. Outstanding leaders in the local community, mem-

bers of the faculty, and representatives of the general agencies should all have a share in the control, and likewise in the fixing of programs, though this control should be exercised in the way of suggestion so as to bring the lesson of experience to bear upon the local situation. It is a most happy circumstance that student leaders always appreciate such joint control when it is given in the spirit of shared experience and not *ex cathedra*.

8. Do the programs of these agencies reach the students in any considerable number and of varied interests? The agencies exist to serve the religious life of students, not the religious life of a certain type of student, particularly predisposed to be religious, so to speak, but the religious life of all students. We cannot conceive of religion in the modern world as confined to a certain caste or segment of life. We think of it as a universal, unifying and integrating humanitarian power, and that its ultimate objective should be the synthetizing not only of the individual's life so that he becomes able to function as an integrated personality, but also a synthetizing force for the entire social order so that men may live in social solidarity and express in their conduct the brotherhood of man. We shall never be able to achieve the synthesis of individual and

societal life by any sort of political or social mechanics. The only ultimately unifying force must take its origin in the spiritual nature of man which is the peculiar and preempted realm of religion. If the programs of these agencies reach only a limited portion of the student body, in view of the universal appeal of religion, then these programs should be radically reconstructed. There is no questioning the deep and abiding concern of the student mind for ultimate values, and this is but another way of saying that they are vitally concerned in religion as to its teachings and as to its practice. If, therefore, the agencies that presume to minister to the religious life are not able to capitalize this spiritual interest and concern by present methods and programs, the sensible thing is not to criticize students as irreligious but to meet them on the basis of their experiences and inner longing for satisfaction with programs and methods that will enlist their hearty co-operation.

9. Do these agencies increase or decrease the devotion of the students to whom they minister to Christ and to his program for life? They exist to promote his kingdom. In terms of his principles they should give meaning to life. In terms of his dynamic teachings they should supply motives for life. In terms of

his solution of life's problems they should provide standards of the highest values, and these standards should not be mere intellectual achievements but goads inciting to action. If these agencies are able to motivate and activate the students to whom they minister so that they will become crusaders for the causes Jesus espoused and for the ideals he enunciated, then we may pronounce upon them our highest commendation. We do not mean by this that there is not to be the freest, fullest, and frankest discussion of the teachings of Jesus and of their meanings and applications involving the discovery of motives for life, but we do mean that these agencies are to be judged by the Christian outcomes of these investigations and discussions. If students under the influence of these agencies and their programs became avowed atheists, or, what is still more deadly, practical atheists, in that they praise Jesus but do not embrace his program for life, then we must charge them with failure and must remove them as machinery that has served a useful purpose but now deserves the junk heap.

10. How do the results of the training given college students by these agencies of religious culture appear in the work years of those who have come under their influence? Are the

alumni of the colleges in which they essay to minister interested in the moral and spiritual order of the universe? Do they support the church? Are they broad-visioned and clear-eyed in sensing the spiritual, the Christian issues involved in the problems and conflicts of their life? Is it their major concern and aspiration to promote the kingdom of heaven in the earth and to implant the kingdom of God in men's hearts? Are they motivated and activated in their entire life attitudes by the highest values inherent in local situations as revealed in Jesus Christ and as interpreted by the Holy Spirit? There are so many influences that are brought to bear upon the lives of the alumni of colleges after they have passed out from the walls of their Alma Mater that it may seem rather unfair to hold the religious agencies of an institution responsible for what the alumni do in their after life. Is it not well known that there are enough real scholars in the Federal Prison at Atlanta, for example, to fill all the chairs of any great university? Nevertheless, if the religious agencies on a college campus do their work well, the fruits of their labor will appear in the lives and characters of the alumni. And while there will necessarily be some cases among the alumni of any college that will bring discredit upon

the work of these religious agencies, just as Judas brought discredit upon the work of our Master, still, taken by and large, these agencies must be content to be judged by their fruits. They should mold a type, though granting the expectancy that there will be aberrations from the type. The type itself, however, should undoubtedly be such as to demonstrate the practical efficiency of these religious agencies in Christian character building.

We should be willing to appraise these agencies in terms of these ten criteria. We should not only be willing to do so but we should actually undertake to do so, and then we should proceed with constructive methods designed to make of them what they purport to be—truly educational agencies in the realm of Christian character building.

CHAPTER VI

BIBLE AND RELIGIOUS EDUCATION IN COLLEGES

It is entirely true that any subject in the curriculum can be taught so as to lead to the highest values in any given situation, in such a way, in other words, as to yield Christian character as a by-product and to minister positively to the fruition of the spiritual life. But while this is true, it is equally true that courses in Bible and Religious Education are preeminently suited to that purpose. It is certainly gratifying, therefore, to note the recent growth in the time accorded these subjects in our colleges and in the number of students who elect them. The quality of the courses too is deserving of the highest commendation. In this chapter we shall study these matters during the past two decades.

I

Growth of the Teaching of Bible in Colleges

In 1916 a committee having as its chairman Dr. Calvin H. French, now president of

Hastings College, Hastings, Nebraska, in defining "The Efficient College" for the "Association of American Colleges," two hundred and eighty years after liberal education saw its beginning in America in Harvard in colonial days, found place for only four year-hours of Bible and assigned this work with other subjects preferably to the professor of Latin. Presumably, the reason for assigning this work with other subjects, to include perhaps religious education, to the Latin professor was that Latin had shown a disposition to pass out of the college curriculum and Bible and Religious Education were showing some disposition to come in.

In 1923 the National Council on Religion in Higher Education issued its Bulletin No. 4, which was a study of "the undergraduate courses in religion at the tax-supported colleges and universities of America" by Charles Foster Kent. This report showed the following facts for the year 1922-23:[1]

Institutions	*Semester Hours Offered*	*Enrollment*
54 State Universities and Women's Colleges.....	726.5	5,442
74 State Teachers' Colleges.	127.5	2,235

[1]Bulletin of the Association of American Colleges, vol. ii, p. 65.

41	State Colleges of Agriculture	54.1	543
8	Municipal Colleges	17.	286
14	Negro Colleges	6.6	Not given
191	Total	931.7	8,506

A study published by the National Council on Religion in Higher Education made by W. E. Uphaus and M. T. Hipps,[2] dealing with material collected for the year 1923-24, from 269 denominational institutions, reveals that these institutions under the title of "Bible" offered semester hours amounting to 2,875 1-3 given in 914 courses and enrolling 40,434 students.

Miss Lura Beam,[3] in March of 1925, in a study of 250 colleges finds 136,844 semester hours in religious instruction earned therein, and more than half of this instruction is earned in the general survey study of the Bible. These two surveys should be carefully investigated by the serious student.

During the fall of 1927 I have made a study of 659 colleges and universities listed in the *Educational Directory: 1927,* issued by the United States Department of the Interior, and have learned the following facts in regard to

[2] *Bulletin of the National Council on Religion in Higher Education,* No. VI.
[3] *Christian Education,* vol. viii, p. 211f.

the teaching of Bible in these institutions[4] for the year 1926-27:

One hundred and eighty-six of these institutions maintain Departments of Bible, and 204 of them offer instruction in Bible. This means that 18 institutions offer instruction in Bible in the Department of English or Philosophy or Language or History, but do not maintain as much as a full professor for the work.

The 204 institutions that offer Bible instruction to their students employ 417 professors. Five years ago 169 institutions, in the same group, offered instruction in Bible and employed 257 professors. There has been a decrease in the number of teachers in one instance only in five years.

Of the group of institutions studied, 186 of them offer 1,244 5-6 courses in Bible; 180 of them reported 3,754 1-3 semester hours' credit in Bible; and 169 of them reported an enrollment of 31,259 students in these courses.

At present 96 of these institutions expend $484,653 on the teaching of Bible in separate departments and 55 of these institutions

[4]Included in this study were two colleges not listed in the Directory: High Point College, High Point, North Carolina, and Adelbert College, Cleveland, Ohio. Adelbert College is the Men's College of Western Reserve, but reported separately in the survey.

report an increase during the last five years in expenditures for teaching Bible in special departments of $119,639. In the same connection, 21 of these institutions report in percentages and do not give facts. In this group the following increases are shown: One institution 5 per cent; one 20 per cent; one 33 1-3 per cent; one 40 per cent; seven 100 per cent; one 200 per cent; one 256 per cent; one 300 per cent, and one of 460 per cent. One institution reports no increase. Another reports that its expenditure "has more than doubled" in the past five years. Only four institutions show a decrease in expenditures for teaching Bible during the past five years. Of these two specify no definite amount. One reports a decrease of $464 and the fourth a decrease of $1,000.

Bible is also taught in 186 of these institutions in connection with Religious Education. In respect of these institutions offering Bible work combined with Religious Education, we find the following: 205 of them (which means that 19 offer Bible and Religious Education not in a special department for that purpose but in connection with other curricular subjects) employ 569 teachers; five years ago 169 of them employed 297 teachers; and in five years there has been only one instance

of decrease in the number of teachers in such work.

In these combined departments 191 institutions report 1,841 courses offered; 186 of them report 5,159 1-3 semester hours credited; and 166 of them report 36,226 students enrolled. Of these institutions that offered Bible and Religious Education in the combined departments, 87 report an increased expenditure for this purpose during the past five years of $268,492.46; and 123 of them report a total current expenditure for this purpose of $711,-615.79. In addition to this, we give specific statements in regard to their increases from fifteen others, speaking by percentages, or in other ways, as follows: Two report an increase of 20 per cent during the five years; one of 25 per cent; one of 33 1-3; one of 50 per cent; five of 100 per cent; one of 125 per cent; one of 400 per cent; one reports that "it has more than doubled" its expenditure for this purpose during the past five years; one reports no increase; and only one reports a decrease and that in the amount of $1,000.

In connection with my study of the 659 colleges and universities, I studied the 164 Junior Colleges and the 99 four-year Teachers Colleges listed in the *Educational Directory: 1927*. Responses were received from 63 Junior

Colleges, no one of which had decreased the number of teachers, courses, semester hours offered, or appropriation for teaching Bible during the past five years. Thirty-five of these Junior Colleges now offer instruction in Bible, in 126 courses valued at 261 1-3 semester hours for 30 institutions, with an enrollment of 1,898 students, with an increased operating cost of $17,825 in the eleven answering the question during the five-year period. Ten of these colleges now spend $39,400 annually for Bible instruction. Only one, however, offers a major of 30 semester hours, which seems rather large. If we regard twelve semester hours as normal for a Junior College in any subject, four of the thirty-five institutions reporting may be said to offer Junior College majors or a Senior College minor. Five years ago 25 Junior Colleges in this group employed 27 teachers of Bible, showing an increase of 33 teachers and of ten institutions offering such instruction during the five-year period.

This group of Junior Colleges contains 26 institutions offering courses in Bible and Religious Education in combined departments. These 26 colleges employ 49 teachers, offering 86 separate courses, valued at 379 semester hours, and enrolling 2,451 students. These colleges have increased their appropriations

for 15 institutions by $39,100 in the past five years. Eighteen of them now spend $66,750 for instruction in their combined departments annually. There has been an increase of six institutions offering instruction in combined departments during the five-year period and of 19 teachers. Sixteen of them offer a Junior College Major of twelve semester hours or more in the combined subjects.

Of the 99 four-year Teachers Colleges, responses were received from 25, of which 18 offer instruction in Bible, employing 21 teachers, who offer 48 separate courses, valued at 111 1-2 semester hours, enrolling 1,336 students, showing an increased cost in one instance of $2,500, and an operating salary cost of $7,315 for 4 institutions, the others not replying to the request for budgetary information. Five years ago in this group only 7 institutions offered Bible courses, employing 9 teachers, an increase of 11 institutions and of 12 teachers in the period. No one of these institutions offers a major in Bible.

This group of Teachers Colleges contains 6 institutions offering courses in Bible and Religious Education in combined departments. These 6 colleges employ in these combined departments 13 teachers, offering 39 courses, valued at 81 semester hours, enrolling 1,135

students. Five years ago 5 colleges in this group employed 8 teachers, showing an increase of 1 institution and of 5 teachers in the period. Only 1 institution offers as much as a major of 30 semester hours in the combined subjects.

There has evidently been growth in the teaching of Bible in these institutions since Doctor French defined "The Efficient College."

II

Growth of the Teaching of Religious Education in Colleges

In 1847 Horace Bushnell published the first book having to do with religious education in the modern sense of that term. His *Christian Nurture* was published in that year, being given its final form in 1860. It has recently been revised by Professor Luther A. Weigle, of Yale. Bushnell was a real prophet, and his book is a monument to his vision, foresight, and insight. This monumental work bore a becoming fruit in 1903 in the organization of "The Religious Education Association," which held its first meeting in Chicago February 10-12 of that year. This Association has met annually since and has been a powerful agency in line with its objective as stated above. In

1909 the first course in religious education ever given for college credit in any American institution of higher learning was offered by Dean Walter S. Athearn, now of Boston University, but then professor in Drake University. About the same time, Professor W. C. Bower, now of the University of Chicago, then of Transylvania College, began offering courses in Religious Education for undergraduate credit. Only so recently did this subject make its advent into the academic world. In 1902-03, The Hartford School of Religious Education began offering courses in Religious Education for professional workers in the field of religious pedagogy, but this was not in an undergraduate college.

The first serious and comprehensive survey of the teaching of religious education in the American colleges was reported by Dean Athearn[5] in October, 1915. His survey briefly summarized reveals the following facts: 71 courses in religious education in 38 colleges valued at 217 1-3 semester hours taught by 40 instructors, 6 of them only on full time. Only three institutions at that time offered majors in religious education. They were Eugene Bible University, of Oregon, offering a major of 14 semester hours; the University of Chi-

[5] *Religious Education,* vol. x, p. 412f.

cago, offering a major of 21 semester hours; and Drake University, offering a major of 24 semester hours. In Dean Athearn's survey the term "religious education" was first defined as "the theory and practice of teaching religion." In this sense this term is used in this chapter.

For the academic year 1923-24, Uphaus and Hipps discovered in their survey, referred to above, that 103 institutions offered 527 1-3 semester hours in religious education, in 215 different courses, enrolling 3,313 students.

During the academic year 1926-27 graduate students in religious education in Teachers College, Columbia University, under the leadership of Dr. George Albert Coe, made a survey of the teaching of religious education in the American colleges. This report[6] has now been printed by the Religious Education Association. It reveals the following facts: 172 institutions in 36 States offer 657 courses in religious education, taught by 207 professors, 34 of whom give their entire time to teaching religious education, these courses being valued at 811 semester hours and enrolling 10,839 students.

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[6] *Undergraduate Instruction in Religious Education in the United States.* By Alderton and Others. The Religious Education Association (1928).

During the fall of 1927 I have conducted a survey, as stated above, of 659 colleges listed in the *Educational Directory: 1927*. This survey reveals the following facts: 69 institutions have separate departments of religious education. In these same institutions there are 61 separate departments of Bible, so that there are only 8 institutions in the country that offer instruction in religious education without offering instruction in Bible. I have already stated the facts revealed in this survey in regard to institutions combining the teaching of Bible and Religious Education in a single department. Reference is made to these facts at this point.

Of the colleges studied in the 1927 survey, 72 now employ 141 teachers, whereas five years ago 35 employed 67 teachers. During the past five years only 1 institution has shown a decrease in the number of teachers giving their entire time to Religious Education.

Of the institutions studied, 65 report 429 courses in Religious Education; 61 value their courses in this subject at 1,113 2-3 and 58 report an enrollment of 8,108 in these courses.

Financially, 37 institutions report that they are spending for the current year $166,107.78 for religious education in separate departments. During the past five years 27 of these

institutions report an increase of $83,965 spent for this purpose. In addition, 6 institutions report increases in their budgets by percentages; 1 reports an increase of 45 per cent in five years; 2 report an increase each of 50 per cent in five years; and 3 others, each, report an increase of 100 per cent in the five-year period. No institution of the group shows a decrease in the appropriation for teaching religious education in the five-year period.

The 164 Junior Colleges and the 99 four-year Teachers Colleges were likewise included in my 1927 study of the growth of the teaching of religious education. Of the Junior Colleges responding, 2 were found to have separate departments of Religious Education, employing 2 teachers, offering 2 courses, valued at 5 semester hours, and enrolling 40 students. Five years ago one of these colleges had a separate department of Religious Education and employed 1 teacher.

Of the four-year Teachers Colleges only 1 maintains a separate department of Religious Education, employing 1 teacher, offering 1 course, valued at 3 semester hours, and enrolling 65 students. Five years ago no college in the group responding maintained a separate department of Religious Education.

The facts relative to the teaching of reli-

gious education in combined departments of Bible and Religious Education for colleges in both these groups have already been set forth above. Reference is made to these facts at this time.

Manifestly, likewise there has been decided growth in the teaching of religious education in these institutions since the first survey in 1915.

III

Summary of 1927 Survey

The survey which I have made during the fall of 1927 reveals with reference to the 659 colleges and universities, the 164 Junior Colleges and the 99 four-year Teachers Colleges, a total in all of 922 institutions, the following combined facts:

There were 239 institutions having separate departments of Bible; 72 institutions having separate departments of Religious Education, with 61 of the number also having separate departments of Bible; and 218 institutions having combined departments of Bible and Religious Education—a total of 468 separate institutions having departments of Bible, departments of Religious Education and departments of Bible and Religious Education in combination.

Five hundred and sixty-nine of the 922 studied report for the current year 1,273 professors for these types of work; and 446 of them report 884 such professors five years ago.

Five hundred and thirty of these institutions report in these three fields of instruction 3,816 5-6 courses offered; 514 of them value their courses at 10,868 1-3 semester hours; and 464 of them report an enrollment for these types of work of 82,518.

Financially speaking, during the past five years, 196 of these institutions giving definite figures reported an increased expenditure for the teaching of Bible, religious education, and various combinations of the two of $531,-521.46. For the current year 288 of these institutions report a budget for this purpose of $1,475,837.57.

I have also discovered in the survey, from correspondence and from the reports of the National Council on Religion in Higher Education that every State university in America except the University of Louisiana has provision for instruction in Bible or religious education, or both, either at public expense or as supported by voluntary agencies, and that many of them accredit this work toward their degrees. I have also discovered that of 450 colleges answering the question, "In your

judgment, could State institutions at public expense legally offer instruction in religious education, defined as 'the theory and practice of teaching religion'?" 132 responded, Yes; 97, No; 43, doubtful; and 181 in an evasive manner.

It seems safe to predict that instruction in Bible and Religious Education in these three types of institution will show a decided growth in the next decade. Particularly is there need of such growth in the four-year Teachers Colleges. Strange it is that we have not sensed the strategic importance of these institutions producing so large a proportion of our teachers as training centers for religious leaders. There should be a department or chair of Religious Education, conceived as "the theory and practice of teaching religion" and as "the process by which we learn how to live with and for each other and unto God" in each of these institutions, and it should be maintained at public expense.

Of these institutions, majors of thirty semester hours or more are offered in religious education in 17 instances; in Bible, in 33 instances; and in combined departments, in 60 instances; and Junior College Majors of 12 semester hours each in Bible, in 4 instances and in combined departments, in 16 instances.

Content of Courses

(a) *Bible Courses*

A study of the Bible courses as listed in *Bulletin No. 6* of the National Council on Religion and Higher Education, according to Professor S. A. Bennett, of the Elon College faculty, will show a prevailing emphasis on the following five courses, each valued at six semester hours leading to a major in Bible:

1. Introduction to the study of Bible—a comprehensive view of the origin, nature, and general meaning of the biblical material.
2. The religious experience of Jesus and early Christianity.
3. The religion of the Old Testament and later Judaism.
4. The Bible in modern Christian life.
5. The preaching and teaching values of the Bible.

(b) *Religious Education Courses*

1. The Coe Survey discovered 17 institutions offering majors in religious education. A study of the 287 separate courses offered by these 17 institutions, valued at 810 2-15 semester hours, leads to the following major in religious education, arranged in sequence according to the earned semester hours quantitatively under each title:

	Semester Hours
1. Organization and Administration of Religious Education	6
2. Methods of Teaching Religion	3
3. Psychology of Age Groups	3
4. Principles of Religious Education	3
5. Curriculum of Religious Education	3
6. Observation, Practice Teaching and Supervision	3
7. Psychology of Religion	3
8. Worship	3
9. History of Religious Education	3

2. The Coe survey did not undertake to define a major in religious education for undergraduates, but it did indicate five courses, based on a study of 127 institutions in 36 States offering 656 courses weighted at 811 semester hours and arranged in the following sequence:

1. Principles of Religious Education.
2. Organization and Administration of Religious Education.
3. Methods of Teaching Religion.
4. The Religious Education of Children and Adolescents or The Psychology of Religion.
5. The History of Religious Education.

Weighting each of these courses at six semester hours, we would have the major suggested above based on the general Coe survey and not on the 17 institutions alone that offer majors.

3. Temple University has announced a major in religious education for the current year consisting of the following items:

Courses	*Semester Hours*
1. Principles of Moral and Religious Education	2
2. Introduction of Philosophy	2
3. Curriculum of Religious Education	2
4. A Religious Curriculum for the Adolescent	2
5. The Organization and Administration of Religious Education	2
6. Surveys and Measurements in Religious Education	4
7. Administration and Supervision of Religious Education	2
8. Foundations of Christian Relief	3
9. Principles, Methods and Programs of Christian Missions	4
10. Church History	4
11. Worship in the Church School	2
12. Church Music	2
Total	31

4. Sixteen experts in religious education, including such well-known scholars as George Herbert Betts, W. C. Bower, Norman E. Richardson, Harrison Elliott, Luther A. Weigle, and Walter S. Athearn, were asked through private correspondence to define a major in religious education conceived as "the theory

and practice of teaching religion." All of these except Dr. Weigle and Dean Athearn gave answers in private letters, and these two referred to their opinions already expressed in Vol. X of *Religious Education,* page 346f. for Doctor Weigle and page 412f. for Dean Athearn. A study of these suggestions gives us a thirty-hour major as follows:

	Semester Hours
1. History and Program of the Christian Religion	6
2. Psychology of Religion	5
3. Methods of Teaching Religion	5
4. Organization and Administration of Religious Education	3
5. The Curriculum of Religious Education	3
6. The Principles and Theory of Religious Education	3
7. Civilizations and Religions of the World	2
8. Worship	1½
9. Observation, Practice Teaching and Supervision	1½
Total	30

5. In 1921 The Religious Education Association, The Council of Church Boards of Education, and The Sunday School Council of Evangelical Denominations defined a major in religious education as follows:

	Semester Hours
1. Bible	6
2. Teaching Values of Bible Material	3
3. Curriculum	2
4. The Christian Religion	3
5. Educational Psychology	3
6. Introduction to the Study of Religious Education	3
7. Teaching the Christian Religion (with observation and practice)	4
8. Organization and Administration	3
9. History of Religious Education in America	3
Total	30

This major, however, does not separate the teaching of Bible from the teaching of religious education and includes educational psychology, which, according to present day practice, belongs in the Department of Education as such.

6. The Disciples of Christ, who have always been ardent advocates of Bible in the colleges, and more recently of religious education too, at a recent meeting of their professors of religious education, published the following recommendations to their constituency:

> We recommend that the amount of work in religious education for which credit toward the A.B. degree be given be either a synthetic major of approximately fifteen hours in methods courses

and approximately nine hours in Bible or other related content courses; or a minor of approximately fifteen hours in methods courses with possibly a major in Bible. (This is not to be interpreted as advocating any decrease in the amount of credit that is already being given in religious education or Bible and church history in any of the colleges of the brotherhood.)

We recommend further the sympathetic cooperation of the instructors in religious education in all of the colleges of the brotherhood with the leadership training program of the Department of Religious Education of the United Christian Missionary Society and the International Council of Religious Education. And that whenever practicable, instructors in religious education and allied courses in the colleges certify to the director of leadership training of the Department of Religious Education of the United Christian Missionary Society the names of students who have completed work in college courses for which international leadership training credits may be given.[7]

7. Elon College has defined a major in religious education, weighting each course at six semester hours as follows:

1. Leadership Training, based on the nonbiblical topics of the Standard Leadership Training Course, and including in addition instruction in Missions, Stewardship, Christian Endeavor, Recreation, Scouting and Camp Fire, with observation of the laboratory work in the Week-Day School of Religion.

[7] *Bethany Church School Guide,* vol. i, No. 9, p. 287.

2. The Organization, Administration, and Integration of Religious Education.

3. The Curriculum and Teaching Methods in Religious Education.

4. The History and Principles of Religious Education.

5. The Civilizations and Religions of the World, concluding with a study of the Psychology and Philosophy of Religion.

Note: For those students who do not elect Course 3—"The Curriculum and Teaching Methods in Religious Education," but who should prefer to specialize, three Specialization Courses as alternative to this course are offered as follows:

1. The Children's Division Advanced Specialization Course.
2. The Young People's Division Advanced Specialization Course.
3. The Adult Division Advanced Specialization Course.

This arrangement offers the advantage of an option for the student between a general Curriculum and Teaching Methods Course or a Course covering the same items by Age Groups.

For the courses numbered 3, 4, and 5 in the Elon major, laboratory work is required in the Week-Day School of Religion, and the professor is privileged, if he so desires, to excuse the class from one hour of recitation work per

week in lieu of the laboratory work. In connection with the laboratory work, there are conference periods for each department which the student must attend in addition to performing the actual teaching service required in the Week-Day School of Religion.

(c) *Combination Courses*

Occasionally there will be a student who will wish to major both in Bible and Religious Education. More frequently there will be students who will wish to major in one and minor in the other. Most frequently, however, and speaking with particular reference to those who are preparing for the ministry or for the directorship of religious education in local churches, they will wish to pursue courses both in Bible and Religious Education and associate with these courses, under the advice of their advisers, allied courses in other departments.

At least one college has suggested a combination course fitting those who pursue it for the directorship in religious education, this combination course to consist of ten 6-semester hour courses each and distributed, 4 under Religious Education; 3 in Bible; one in General Psychology; one in Sociology, and one in Public School Music.

This tendency to combine courses in some such manner as this and to associate with the Bible and Religious Education work courses in allied departments is general throughout the colleges, but it will become more so.

If students desire to minor in Bible or major in religious education, or vice versa, they should, in each instance, pursue the thirty hours outlined in the major field, and the first twelve hours outlined in the minor field. The official advisers of students who are majoring in the general field of religion, should, in addition to arranging for major and minor in the respective departments, be alert also to suggest in the associated fields other courses particularly adapted to the purpose and life program of the individual student. More and more educators are coming to the point in their curricula planning where they are committed to a field of related subjects individually adapted to the student rather than to hard-and-fast requirements in particular courses. In other words, they are approaching the time when we shall have a curriculum that is experience-centered rather than material-centered.

CHAPTER VII

CHRISTIAN UNION AND CHRISTIAN EDUCATION

EDUCATION was primary in the method of Jesus. The Gospels on every page attest his adherence to teaching. To his disciples he was the Master Teacher, and to-day he stands forth pre-eminently as the Teacher of mankind. In his approaches to life's problems through education, there was no "verboten" area. He entered every open door, and all the doors to life's duties and experiences were open to him. We should not close them nor close our eyes to their challenges to enter and explore. Adventure is written large over every door of life and experience for the Christian man, particularly for the Christian man in college.

No apology, therefore, is required for essaying to discuss Christian Union from the standpoint of Christian education. It involves the very foundations of Christian character. For it is impossible to think of any truth, teaching, attitude, principle, or doctrine of the Christian faith in any other way than that of unity with reference to all other truths, teachings, attitudes, principles or doc-

trines enunciated by Jesus. Our Master was a unified, consistent, integrated Personality, and consequently his every utterance, his every reaction necessarily expressed the unity of his character. His characteristic teaching of the brotherhood of man attests his adherence to the principle of unity in human relationships. And his impassioned prayer for the unity of his followers attests his commitment to the principle of unity with reference to the persons and agencies which should carry on his work to the ultimate day of the conquest of the whole world. The deranged mind is a disorganized mind. It is a mind not unified nor integrated in its relationships and procedures. The Church of Jesus Christ is to-day in a vital measure a deranged church. It works at cross purposes. It is not unified nor integrated in its attitudes and procedures. It is organizationally crazed, and needs some psychoanalyst to restore its mental balance. Rather, we should say, it needs to apply the diagnosis of Jesus Christ, its Founder, in prescribing for its mental and spiritual disorders. The only prescription which he offered for the cure of the church's unhappy situation is Christian Union.

But obdurately the church offers substitutes for the prescription of the great spiritual

Physician and is unwilling to follow his plain and unmistakable instructions. To all intents and purposes Jesus has been turned out of his own church, for his counsel has been rejected, his counsel couched in prayer to our Father. We are deceiving ourselves when we sing, "We are not divided; all one body we." The church is suffering from a disunion complex.

It is no disparagement of the great and heartening achievements of Christianity to say that it has failed in its primary function, its central purpose. We appreciate the conquests that the followers of Jesus have wrought in the liberation of childhood and of womanhood, in changing the attitude of the world toward prisoners, in the comfort they have brought the poor and suffering, in the contributions they have made to medical science and government and scholarship, in the uplift and inspiration they have brought to individual life, transforming little men into big ones, out of pygmies making giants, to the broken and bruised and degenerate bringing hope and confidence and renewal of life and purpose. We rejoice in the mighty works of the church in the realm of Christian missions, of Christian education, of social service, of stewardship, of relief and sustentation, and in the

numerous other avenues of practical Christian service which the gospel has inspired men to adopt in the name and for the sake of Jesus. We not only appreciate and rejoice in these conquests and in these truly mighty works, but we are grateful for them. We must not, however, forget that great as these achievements are, they are peripheral matters, and the scope of their influence is limited directly in proportion to their distance from the central issue of the Christian way. That central issue is the thing for which our Master prayed, the oneness of his followers. The unwillingness of the Christian world to make due and becoming response in their personal and official procedures to the prayer of their Master has hampered and thwarted and oftentimes nullified their otherwise splendid efforts to express in a practical way their adherence to and love for the Founder of their faith. John R. Mott was not overstating our situation when he said that "a pagan world is the price we pay for a divided Christendom."

But there is no need, as we say, of crying over spilled milk. There is too much water in it already. It is our duty, as well as our privilege, to face this prayer of our Lord as if it were given to us anew, as if it were an exhilarating and inspiring new discovery in the spir-

itual realm, and having accepted it as such to take toward it the attitude of the Christian educator. And when I say this, I do not mean to leave out of the educational program those who have come to maturity and to places of leadership and responsibility in the Kingdom. I yield to no one in my appreciation of the splendid characteristics of college youth. These youth are very largely the hope of the future, but not entirely so. I believe that education is a continuing process, and that we have made a great blunder in presuming that after the twenty-fifth or thirtieth year, when formal education is supposed to be completed, the educational method becomes ineffective and unavailing in modifying the attitudes and ideals that govern adult life. I am glad of the present-day recognition of the necessity for the value of adult education. The hope that resides in the vigorous and energetic breast of our present-day college youth will, in the next generation, be ultra-conservative unless we find in the present adult generation persons in places of leadership and responsibility willing to be educated in the ideals, principles, and methods of Christian Union.

I cannot conceive of education as other than unified and integrated with life. It certainly begins as early as the cradle, it ought not to

terminate in this life before the grave; and I have a conception of the future life that inspires me to look forward to it, because it promises opportunity for endless educational development. Christian education, therefore, should begin in the home and should have its place in every experience of life and of the world in which the individual lives and moves. It is not confined to formal instruction, though formal instruction is not to be depreciated as a very effective and conserving method of education. And when we speak of Christian Union and Christian education, we mean to be understood as insisting that there should be an integration of these two ideas in every experience of life, and they should be thought of not as separate entities but as manifestations of the great, all-inclusive principle of brotherhood which Jesus taught.

While these things are true, for our particular purpose at this time, we will direct our thoughts to formal instruction in the agencies that promise most for Christian education and shall endeavor to suggest practical methods for exemplifying the spirit of Christian unity in the methods and programs of these agencies. We are committed in America to the educational method. We believe in our schools, and we believe in them so passionately

that we invest in them some $2,000,000,000 each year. We place a higher value upon them than we do upon religion, because we spent upon religion and its institutions only $489,429,078.48[1] for benevolences and congregational expenses during the year 1927. And we are not without reason for our devotion to education. The most hopeful avenue of approach to any reform is to teach it in the schools. A little more than a generation ago now we began teaching in our public schools the hurtful effects of alcoholic beverages, and in our local church schools we added to this teaching of the public schools the deleterious effect of alcoholic drinks upon the character of those who were addicted to them. As a consequence, the Eighteenth Amendment has been written into our Constitution. The educational method works in other lands as well as in our own. A generation ago the militarists of Germany began to indoctrinate the children of that peace-loving land with the idea of Pan-Germanism, and with this the further thought of hatred for other people. The consequence of this teaching was the World War with all its bloodshed and slaughter and its burden of debt for generations yet unborn.

[1]Compiled for the United Stewardship Council, Harry S. Myers, secretary, 276 Fifth Avenue, New York City.

Realizing the importance of education in the achievements of Christian Union, the International Lesson Committee was, in 1923, memorialized to provide one lesson a quarter, or at least one lesson a year in its various types of lessons for local church schools, bearing on the central theme of the Christian program, the theme of Christian Union. This suggestion was looked upon with favor by the International Lesson Committee, and we may hopefully expect that when new series of lessons are issued, the idea of Christian Union will be incorporated therein.[2] We shall find a great impetus in the direction of fellowship and of a growing sentiment for Christian Union, I am sure, in consequence of the inclusion of the idea of Christian Union in the lessons adopted for study in our local church schools. All denominations should use these lessons.

In these local church schools, particularly, in the Young People's and Adult Departments, there is a growing tendency to devote a quarter's study to particular themes and phases. We need textbooks adapted to the several ages and departments, containing suitable teaching units, setting forth ideals, principles, and

[2]So the author is informed by Mr. Hermon Eldredge, member of the International Lesson Committee. The reorganization of the committee may delay this and other similar projects, Mr. Eldredge has recently said.

specific projects, together with practical methods and suggestions for Christian Union. These special courses should be looked upon as supplementary to the regular instruction in Christian Union, which we hope will become a part of the regular teaching units in these schools, and based on experience.

The editors of church-school literature in their treatment of all teaching units should keep constantly in mind the central idea of Christian Union, and in their illustrations and teaching points and applications of the various courses should be alert for opportunities to emphasize Christian Union as basic in the attitude of the individual Christian and of the organized church. This will be found wonderfully efficacious in directing the mind and heart and conscience of the whole church in its educational life to the issue that lies near to our hearts and, undoubtedly, near to the heart of Jesus himself. Our church schools will thus happily become prophetic centers.

With reference to our institutions of higher learning, we have another splendid opportunity to present the ideals and claims of Christian Union. Young people, we have said, go to college to-day for vocational purposes, for general cultural purposes, and for the formation of social contacts which will be helpful

in future life. But there is nothing in this situation which precludes the possibility of motivating the throngs of forward-looking young people who are resorting to-day to our colleges and universities. They may not come to college with the thought of having their lives motivated and their heart's devotions directed in the interests of the kingdom of God, but it is certainly the privilege of the administrators of these institutions and of their faculties to incorporate in their organization, their courses of study, and their various ministries to life this most worthy objective, and certainly among the primal interests of the kingdom of Jesus Christ in terms of which they will desire to motivate the lives and purposes of our college youth, we would place the idea of Christian Union. Our college youth are interested in co-operative methods for the Christian religion. We know this on general principles, and we know it directly from the student gatherings which have been held in recent years, and particularly from that gathering which two years ago voted to take practical steps to bring together the various young people's societies of the several denominations. They have not been able to do it, and are not likely to be able to do it because the leadership of the churches has set

its face against such union.[3] But the fact that the students were willing to unite these organizations is encouragement for those of us who believe in providing a place for the teaching of Christian Union to our college and university youth. They are for it and offer us a hopeful approach to the problem.

In our institutions of higher learning—and I am thinking when I say this not only of the church colleges but also of our State and privately endowed institutions—it seems to me that we have three particular avenues of approach. It is true that a church college ought to be thoroughly open-minded toward the incorporation in its program of all three of these hopeful measures. I say it ought to be because the denominational college is supposed to exist for the purpose of making the mind of Christ effective in its own organization and in the lives of the students, and to mediating that mind to all who come under its influence, but, as a matter of fact, the denominational colleges, for the most part, exist for a much narrower purpose than this. Regrettably a not insignificant number of them exist to keep alive in their own organization and in the minds and hearts of those who come under

[3]Recently there has been a more encouraging attitude toward this matter, for which we rejoice.

their influence the very things that divide the Christian world into sectarian groups. I am afraid that some of the administrators of these institutions will look askance at any suggestion for teaching Christian Union on the ground that it may destroy the loyalty of their constituency for the support of their particular institution. I hope that we may enlist such denominational colleges in a program of education in Christian Union. In them, we have a splendid missionary field for the cause of Christian Union. Let us convert them. Let us transform them from mere denominational colleges into Christian colleges, which they can readily become if they embrace the program of Christian Union and make it outstanding in their curriculum.

In the Departments of Bible and Religious Education in State institutions of higher learning and in the foundations maintained on interdenominational or independent bases in connection with many of these institutions, we have a fine method of approach to the student mind in these institutions. We should do everything that we can to encourage them to incorporate the idea of Christian Union in their curriculum.

We should likewise enlist the privately endowed institutions in our cause. Some of them

have had painful experiences in the past because of their connection with certain denominations, and they have won their independence and freedom only after excruciating conflicts. They are, however, hopeful centers of influence for the idea of Christian Union, not on a basis of faith and order, but on a basis of life and work.

In our institutions of higher learning the first method of approach which offers itself to us hopefully is found in courses of study either on a credit or on a voluntary basis, preferably on a credit basis. These courses of study should be broad and appreciative of the whole idea of Christian Union. They should be biblical, and they should take practical issue in administrative proposals for embodying the idea of Christian Union in organized form.

A second avenue of approach for institutions of higher learning is offered to us in the form of addresses, open forums, and group discussions. The college newspapers too and magazines which reflect the student opinions and the opinions of the alumni, should not be neglected in our effort to influence the mind and thought of the student world favorably with reference to Christian Union.

But our most hopeful method of approach in these institutions, after all, will be found

in definite projects embodying the principles, the teachings, and the practices of Christian Union. To begin with, the various religious agencies that offer to minister to the spiritual life of students should be united in order that a unified impact may be made for religion on the mind and heart of students. We find this very effectively done already, as we have seen, at the University of Pennsylvania and at Cornell University and at the college with which I am connected. These projects in the unification of religious agencies on our college campuses should become much more extensive throughout the country. Students appreciate the elimination of competition between agencies, the removal of the duplication of effort, the consequent saving of money and of energy, and likewise the relatively greater ease of securing competent leadership which such unification of agencies affords.

The students in our institutions of higher learning should be organized so that they will not only serve their own spiritual interests, but that they should likewise be servants of the religious life of others in a united way. They should support missionary efforts throughout the world. They should be good citizens in the college community, and they should do deputation work within a suitable

radius of the college. All of this work should be undertaken on a united basis of integrated effort. The local churches surrounding the college campuses and the various agencies that aspire to assist students in their spiritual life should not be permitted by programs handed down from central bureaus to interfere with this united effort of student bodies to express their spiritual attitudes in unified programs of Christian effort. All suggestions from denominational headquarters and from central bureaus of whatsoever character for the conduct of the religious life of students should be considered as source material only, and those who are responsible for the fashioning of programs for the proper expression of the Christian life on individual campuses should take these source materials as suggestions only, and should build their particular programs in the light of these materials and of their own experience, and particularly with reference to the spiritual needs and objectives of their local situation in each instance.

I make bold to suggest another and a specific project embodying a hopeful attitude of approach to this problem in institutions of higher learning. I make bold to suggest the organization on every college campus of a college church not affiliated with any denomination,

but owing its allegiance to Jesus Christ and devoted to the interests of his kingdom. I make bold to suggest that every person of whatever name or order who has professed or who would profess the name of the Lord Jesus Christ, whether he be faculty member or student, should be eligible to membership in this church, and that this church should be a local self-governing body and consider itself an experiment station for working out the great ideas and teachings and principles of the Kingdom in terms of a practical Christian unity. The members of this church should hold membership in other churches, if they so desire, but their membership in those other churches of a denominational character should not in any way limit or define their rights, privileges, duties, or undertakings in the Campus Christian Unity Church. We have beginnings of this suggestion already in a great People's Church in connection with the Michigan State College, East Lansing, Michigan; at the Iowa State Teachers' College, Cedar Falls, Iowa; at the Community House in connection with the Connecticut Agricultural College at Storrs, Connecticut; at Wesleyan University, Middletown, Connecticut; and in the School of Religion recently begun at the University of Iowa, Iowa City, Iowa. There are

no doubt numerous other places where a similar idea is germinating, if it has not already burst into organized life. We should encourage all such projects as hopeful enterprises for effective experimentation in the realm of Christian Union. Such Campus Christian Unity Churches will be mighty fortresses of Christian Union and will be found to make a tremendous contribution for ultimate success for the cause of Christian Union, and their momentum will increase with their successful operation and the multiplication of their kind. Students, too, need the experience of joining a church in their college days.

I have one other suggestion. If adopted, it would strike a death blow to sectarianism in the American church. I make bold to suggest that theological seminaries should be unionized. We need a drastic reorganization of theological seminaries comparable to the reorganization of medical colleges following the trenchant study of those colleges by the Carnegie Foundation nearly a generation ago. Such a scientific and scholarly study of the theological seminaries with recommendations for standards on a unified basis would do very much to bring the ministry of the Christian Church back to the place of leadership it used to enjoy in the confidence of the American

people, and which it ought to enjoy as being intrusted with the spiritual leadership of the nation. We have the beginning of such a study in Robert L. Kelly's *Theological Education in America,*[3] a book that ought to have led to the reconstruction of our methods of educating ministers and which has exerted a fine influence in toning up many seminaries, but which does not approach the problem of theological education from the sound standpoint from which it should be approached, it seems to me, the basis of Christian Union. It is no criticism of Doctor Kelly's monumental work that it was not fashioned on this basis. But I should rejoice greatly in heart if measures should be instituted that will eventually lead to such a scholarly and scientific study of the seminaries as has been suggested. I am convinced if such a study is made and laid before the Christian world with definite recommendations, that eventually, it may be more than one hundred years, yet eventually we will find theological education reconstructing its program and eliminating its sectarianism just as the medical schools of the country have scientifically reconstructed themselves since the famous Carnegie report. But in order for this program to be effective there must be financial

[3]Doubleday, Doran and Company, Inc. (1924).

backing for the foundation, support, and maintenance of such seminaries, just as there has been financial support for the medical schools.

Meantime we should encourage the ministers of the future to resort to the interdenominational and privately endowed seminaries already in existence, and we should encourage these seminaries to incorporate in their curricula definite and positive teaching with reference to the ideals, principles, and methods of Christian Union. We should also encourage denominational seminaries progressively to interdenominationalize themselves by placing on their faculties professors from other communions. Theological education does not need to be "hot-housed." God's truth is not afraid of the open. It thrives better there. There is, therefore, no good reason for denominational theological seminaries. They do not even have the excuse for existence which the denominational colleges have, that their prime purpose is to ferret out and motivate leaders for pulpit and pew. Persons who go to seminaries are already ferreted out and motivated. They expect to give themselves to a profession, the profession of the ministry, and there is no competition with "godless" state institutions, so-called. There is no more reason for Methodist or Presbyterian or Baptist

or Lutheran theological seminaries than there is for Methodist or Presbyterian or Baptist or Lutheran law schools, or medical schools. A statesmanlike approach to the professional training of ministers would certainly lead to the unionization of the seminaries, and such a policy would greatly enhance the character of our ministry and of our laity alike. More strong men would enter the ministry undoubtedly.

"First the blade, then the ear, and then the full corn in the ear"—words, these, of the greatest Educator in the annals of human history, words that embody the slow, stately, but steadfast and sure methods of Christian education. The hope of Christian Union is in Christian education, just as the hope of the Christian Church is in the practice of Christian Union.

CHAPTER VIII

THE NEXT STEP FOR CHURCH COLLEGES IN RELIGIOUS EDUCATION

The thoughts suggested in this chapter are applicable especially to church colleges. This leads us to say at the very outset that the church colleges must exalt religion in their entire organization, curriculum, and program. The church colleges must undertake to do all that any other type of institution of higher learning may legally undertake, and at the same time must go beyond and make religion and the teaching of religion the primary, the permeative, the integrating, the unifying force of all their life and program.

Denominational colleges are fast realizing that they cannot justify their existence unless they do more for the religious and spiritual culture of their students than independent and tax-supported institutions.

The next step for the church colleges in respect of religious education is threefold in its content.

I. The Curriculum

The church college cannot be satisfied with

merely providing a religious atmosphere for instruction in what, for the lack of a better term, we may be permitted to designate as the secular branches. These branches must be taught in these church colleges and the atmosphere in which they are taught must be religious, particularly Christian teachers must also be employed as faculty members; but this does not meet the full obligation that rests upon the curriculum of such a college. Its curriculum must include specific instruction in Bible and Religious Education, so that the church may have trained leaders for its pulpits and for its pews. We have seen that it is increasingly doing this. The leaders trained in these church colleges must know religion as experience and be able to interpret experience in spiritual terms. They must know religion as a working tool, and they must also know it as an enrichment of civilization and life, past and present. And they should be endowed with and versed in the rare art of quickening into life in their pupils this trinity of religious insights and abilities. Religion must be thought of in our church colleges as a quality of every course in the curriculum and not as a quantity of information to be transmitted. The alumnus of the church college should be imbued in and activated

throughout by emotionalized, rationalized, volitionalized Christian attitudes.

The Council of Church Boards of Education, the Religious Education Association, and the Sunday School Council of Evangelical Denominations (now happily merged with the International Sunday Schools Association to form the International Council of Religious Education), as we have seen, in 1921 defined a major in religious education. There has been marvelous progress in religious education since that time, and there is a growing sentiment for a redefinition now, using the experience of the intervening years as laboratory aid in arriving at a more satisfactory basis and content. Before this can be done successfully, however, there must be an examination of the courses now offered in church colleges and an evaluation of them in terms of scope and objective. And also the experience of the learner must be utilized in discovering the interest areas and teaching units for the organization of these courses into a major. There is a growing feeling on the part of workers in the field of religious education that the colleges of the church should incorporate in their courses of study the topics of the Standard Leadership Training Courses of the International Coun-

cil as the basis of an introductory course in religious education. A great many students do not go beyond the Freshman year in college. They should have the opportunity offered them of taking a course using as a basis the Standard Leadership Training Course in the Freshman year in Bible and Religious Education. This would make it possible for any student who shall elect Bible and Religious Education in his Freshman year to receive the Standard Leadership Training Diploma at the end of the year. This would qualify these students to do efficient and effective work in their local churches, and, if they should return to college for further study, they would be in position to go forward in preparation for the pastorate or for the local directorship of religious education. It should be said, however, that the course in religious education for Freshmen should go beyond the Standard Leadership Training Course requirements and include instruction in young people's society work, Scouting, Camp Fire, missions, and all the elements of an integrated leadership training curriculum. If not taken in freshman year, this course should be elective in other years.

The curriculum of the church college should in other words offer a dual opportunity to its students: the opportunity to secure a Stand-

ard Leadership Training Diploma at the end of the Freshman year, certainly at the end of the Sophomore year, and the opportunity to prepare for pastoral or professional work in religious education, should the college course be completed. Colleges must increasingly become pre-vocational and pre-professional.

The local church schools should be intimately related to the church colleges; that is to say, the local church schools should regard themselves as the source of supply for the church colleges and should wisely direct the attention of the young people to the colleges of the church, but they should do more than this. They should be encouraged by the church Boards of Education to offer preparatory work qualifying these young people when they are through with high school and ready for college to be able to undertake successfully courses in Bible and Religious Education in the Freshman year. The International Council is now experimenting with courses in Leadership Training for pupils of high-school age. The local church schools should incorporate these units in their courses of study as electives for their Senior and Young People's Departments. In this way we will fit students for the study of Bible and Religious Education in the Freshman year of the colleges.

II. Laboratory Facilities

The church colleges cannot content themselves in the future with courses of instruction in Bible and Religious Education as fully meeting their obligation for training leaders for the church and Kingdom. If it is necessary to have laboratory facilities in chemistry and other natural sciences, in domestic science and art, in psychology, and in the field of general education, it is likewise necessary to have similar facilities in the field of religious education. So the day is dawning, is already here, when the denominational colleges will call upon their constituencies to provide them ample facilities for laboratory work in religious education. This work should begin with the Junior year, provided that, in the Freshman and Sophomore years, Bible and Religious Education were elected and pursued to the extent that the Standard Teacher Training Diploma was earned. Those who in their Junior year, after this preliminary preparation, elect to go further in the study of religious education should be required to do laboratory work in a Week-Day School of Religion maintained in a properly equipped building for that purpose, and this building should not only be on the campus, but central in its life. The pioneer building of this type

was erected at Elon College in 1923. This book is dedicated to its donors.

The professors of religious education should be the divisional superintendents and the departmental principals of this Week-Day School of Religion, and the children of the college community should be offered competent religious instruction under careful supervision through this laboratory work in religious education. Arrangements will have to be made with the public schools for the release of pupils during public-school time in order to have the best results from such laboratory work; but if this cannot be done, the pupils can be secured in out-of-school hours and with fairly satisfactory results. Experience shows, however, that public-school officials nearly always are glad to co-operate with colleges in this religious work. Experience also shows that public-school pupils are deeply interested in such religious work and that they attend public school on the days that religious instruction is to be received more regularly than on the other days. Of course a high standard of work must be insisted on and the equipment of the religious-education laboratory should be modern and suited not only for instruction, technically so-called, but also for expressional work on the part of the pupils. Manual train-

ing for the boys and manual arts for the girls from the Juniors on will be found especially helpful. A two-hour session is very desirable.

III. Vocational Guidance

The third item in the next step for the colleges in religious education is found in the realm of vocational guidance. The approach here must be different from that of the professional visitant to the college campus. Representatives of big business and of other special fields of life service have been accustomed for years to visit college campuses and to confer with the most promising students with the purpose in mind to convince them that they should enter upon some particular vocation, for which the respective visitor is sponsor.

This method has small place, if any, on the campus of a church college. In such an institution vocational guidance should rather take the form of discovering the aptitude and life purpose of each particular student and then of aiding that student in selecting courses of study preparing him for the particular calling for which his aptitude and his disposition to serve especially qualify him.

Vocational guidance in such colleges cannot be safely separated from educational guidance nor from religious motivation. The

work in the department of Bible and Religious Education must be integrated with the vocational guidance of students in church colleges. Religion is the integrating force, the unifying influence for all the interests, purposes, and ideals of life. We can never be sure that we have chosen the right field for our life service until we have considered our decision in terms of the Christian ideals and purposes. Consequently, it will be disastrous for church colleges if they should leave the matter of vocational guidance of their students to outside agencies, or if they should unfortunately separate their institutional efforts along this line from their work in Bible and Religious Education.

We have in our church colleges too often been content to bring in outside speakers to boost some particular vocation and then to leave the matter of choosing their life-work to the students in the quiet of prayer and the searching of their hearts. We have sometimes gone beyond this and arranged for interviews of students with presidents, deans, college pastors, or faculty advisers busy in other things, in what we have been pleased to call "heart-to-heart talks." We should go further than this and put this matter of vocational guidance on a "head-to-head" basis. The se-

lection of a life-work should not be made on the strength of an emotional appeal, but, rather, on reasoned consideration of a student's innate ability and his personal taste as indicated by his character traits, but there must also be included in this "head-to-head" approach to this problem the synthesizing force of religion, which includes the time-honored "heart-to-heart" element. Both emotion and intellect should influence the will's decision in this most important step.

There is no doubt that Thomas A. Edison is right in his prophetic view as to the future. He is quoted as saying that the nineteenth century was concerned with material, mechanical, and natural forces, but that the present century must give itself to the consideration and development of the human factors of civilization. Vocational guidance, therefore, must loom up large upon the horizon in the days ahead of us, and those church colleges will be wise in their day which incorporate in their programs definite facilities for aiding their students in the choice of a proper life-work under the uplifting and inspiring influences of religion. Nor can Christian colleges be satisfied merely to motivate those whose vocational choices they shall be instrumental in guiding in such a way that they shall live as

Christians in their callings or businesses. Rather must these colleges send these young crusaders forth into life inspired with the determination to make whatever vocation they shall enter itself completely Christian in its aims, methods, products, and consequences. So again it is evident that vocational guidance cannot be safely separated from religion, nor performed hopefully by those unversed in religious technique and experience.

There will be required for the proper conduct of this vocational guidance work regular orientation courses in each year of the college curriculum, not necessarily separate and distinct from courses now offered, but with a new emphasis. In the Freshman year the survey courses in Bible offered in such colleges would appear to be suitable for this purpose. In the Sophomore year the foundational course in general psychology offers a rare opportunity to orientate the mind in the modern world. Sociology with special reference to the societal and institutional cleavages of our day offers a real orientation opportunity for the Juniors. Seniors should approach the problem from the standpoint of the philosophy of religion. Here a double course may be offered—one from the standpoint of the Bible and another from that of religious education.

It is doubtful if these should be required courses beyond the Freshman year, though the advisers should encourage their election. Whittier College, at Whittier, California, offers such a course distinct and separate and required in each year, with the following emphases: Freshman, institutional; Sophomore, psychological; Junior, sociological, and Senior, philosophical. The college Sunday school, of course, and daily chapel and Sunday preaching services with lectures by faculty and invited leaders of modern thought and Christian attitude, should be made to serve these same ends.

From the standpoint of organization[1] there will be required a dean of personnel, a clinical psychologist, and an expert in vocational guidance. These officers should offer courses in the college in the departments of Bible, Religious Education, Social Science, and Philosophy and should work in co-operation with the entire staff, but particularly the registrar, the deans, the president, the college health officers, and the faculty and student advisers where such persons are employed.

[1]See Doermann's *The Orientation of College Freshmen*, The Williams and Wilkins Company (1926), pp. 119-125.

CHAPTER IX

ALTERING ATTITUDES

We are told that the creeds upon which men have staked their hopes of eternal salvation are crumbling. The philosophies which have supplied the intellectual background and stabilization for these creeds are being discredited. Men's attitudes on the fundamental issues of life, its origin and foundations, are altering. Change is characteristic of the times. In the realm of material things men welcome change as desirable, as wholesome, as evidence of progress. And there likewise be those in the realm of social and spiritual experience who rejoice in this crumbling of creeds, this failing of philosophies, this altering of attitudes. They herald these metamorphoses as arising out of the progressive revelation of the will, mind, and purpose of God for the world.

On the other hand, there is a group who are deeply troubled over what they regard as the apostasy of the human heart. They welcome progress in material things, but they resent change in the social and spiritual order. There is nothing certain, they assert,

except change—change for the worse, degeneration in the most sacred principles by which men have lived. The future for them is dark with spiritual calamity.

This difference of interpretation is not peculiarly symptomatic of the twentieth century. It is characteristic of every Christian century. Before the advent of Christ into the world, progress in material things too was under the ban, and he who was sufficiently self-assertive in any realm of life or experience before the Christian era to undertake to introduce an innovation was branded as a heretic and pilloried by his fellows. With the beginning of the Christian era the spirit of progress entered into the purview of men's life. The Central Figure in the Christian revelation had declared that the Holy Spirit should lead men into all truth. This was the magna charta of human progress, but, strange to say, so conservative has been the attitude of men in spiritual matters that they have limited the race's progress for the most part to material things. We have reached the point now in the development of the human race where we welcome discoveries and ventures in the realm of material things, where we, all of us, welcome them; but it is true of us as of the prophets of Israel that one gen-

eration stones spiritual progressives while their children erect monuments to signalize the lack of vision and appreciation of their fathers. The spiritual prophet in many places is to-day, as in every day, anathematized during the days of his earthly pilgrimage only to be apotheosized by succeeding generations.

We hear much criticism to-day of institutions of higher learning on the ground that they teach an unwarranted liberty of conscience in respect to the religious and spiritual life. There is the demand that even the denominational Christian colleges should be subjected to rigid tests to determine their orthodoxy and to root out from these institutions "tainted" instructors. Those who advocate this procedure are evidently not sure of the tenets and teachings which they profess to regard as having divine sanction. They do not have confidence in truth to withstand the onslaughts of error. They conceive truth to be something to be protected, whereas truth is something to be discovered, appropriated, and enjoyed forever. They are greatly troubled in heart over the seeming conflict between science and religion and forget that the only real test of truth is the pragmatic one enunciated by the Master Teacher when he

said of men and of institutions that by their fruits they should be known. Religion has nothing to fear from science or from any other source. That is, true religion has nothing to fear because true religion, like true science, is founded upon the same ultimate truth in the discovery of which the human race has been engaged under divine guidance from the beginning of its experience.

We should, therefore, rejoice in the crumbling of creeds, the failing of philosophies, the altering of attitudes until the day of the ultimate discovery of truth has arrived in the experience of men. We should be friendly to new concepts and we should be willing to try all spirits to discover whether they be of God. We should be convinced in our own minds that spiritual victory must ultimately crown the banner of the human race in its age-long endeavor to discover and understand God. We should also be convinced in our minds that the human race is ultimately to be redeemed from its errors and brought to a state of perfection. God is not to be rejected from the hearts of men. He is ultimately to permeate every heart and every institution of life with his presence and his redeeming grace. We must believe this, or we must accept the opposite teaching, that God is not great and good

enough to succeed in the spiritual adventure he has set before himself in relation to the human race. God is not destined to defeat in the world that he has made and no denunciation of humanity, however eloquent and scathing, can convince the heart that safely trusts in him that Jesus was a Utopian dreamer when he commanded the multitudes upon whom he looked, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We know that we are far from perfect, and so we should welcome change in the direction of a growing perfection.

It is the primary business of colleges to alter the attitudes of growing persons. The tens of thousands of graduates who will emerge from the American colleges at each commencement season are not the same persons who four years before were Freshmen in these same institutions. Changes have been wrought in their attitudes, changes with respect to the three fundamental relationships of life, changes as respects their attitudes toward men, toward God, and toward the organized institutions of the social order. These graduates will never be able to accept the situations in which they found themselves four years before as ultimately satisfying. They have seen visions and dreamed dreams

of progressive development. They have become idealists as they have examined the fundamental concepts in terms of which our social relations are organized. They will go forth from their college halls imbued with new concepts and will crusade for the reforms and changes they are convinced are necessary for the enlargement and the improvement of our life. They will endeavor to translate ideals into realities.

As has already been suggested, our life is made up ultimately and essentially of its relationships. Einstein has announced a theory of relativity for the physical universe, but those who have thought deeply on the problems of human life have always known that relativity summates the interests and the hopes of humanity. There are three major fields of human relationship—our relationships to institutional organizations, our relationships to our fellow men, and our relationships to God. An examination even cursory will convince the investigator that there have been changes in men's conceptions of these relationships and that these changes have been progressive, desirable, wholesome, and satisfyingly good.

I. Institutions

Men's relationships as respects the institu-

tional organizations of life are briefly comprehended under six catagories: the home, the school, industry, government, leisure, and the church. There is not a single one of these relationships which has not undergone progressive transformation, and this transformation has been particularly pronounced since the beginning of the Christian era. In the beginning the home included all the functions that are now operative in the other five institutional relations of life. In the home began education, work, play, government, and religion. It briefly epitomized all the relations of life. The head of the family was teacher, labor boss, play supervisor, political sovereign, and religious priest. His will was final. The members of the family enjoyed such rights and privileges as he accorded them. No man was privileged to interfere with the prerogative of the head of the family in exercising his powers, and we have coming down to us from that day a proverb to the effect that a man's home is his castle.

One by one the school, the workshop, play activities, government, and religion have won their independence of the home, only themselves to be transformed in the light of the enlarging experiences of the human race as to what is good, wholesome, and desirable for the

life of man. No man to-day undertakes to exercise autocratic authority in the home. His wife has ceased to be his personal property. She has become his equal socially and before the law. He cannot discard her according to his fleeting fancy and he cannot even maintain a rough house unless his neighbors consent to it. His children too have rights which he must respect. He must not put them to labor at too tender an age. He must send them to school and he must treat them kindly and considerately. They are no longer his beasts of burden for economic profit. If he fails in any way to measure up to the ideals of his neighbors in his relation to his children, he will find himself in the toils of the law. We find people lamenting the decay of the home's authority. They forget that many of the things which we cherish most in our relationships to-day between father and child, between husband and wife, have come out of the so-called decay of the authority of the home. It has been transformed and changed for the better.

An examination of the school, of industry, of our leisure life, of government, and of the church will reveal a similar and parallel transformation. Education, for example, was for many years looked upon as a discipline

to which the mind of growing persons should be subjected. Education was something possessed by the teacher to be passed over through the alchemy of instruction into the mind of the learner. If the mind of the learner resisted the benign impartation of this magic lore, the pedagogue was privileged to quicken it into response through the application of a peach-tree limb, but to-day educators deprecate such a procedure. They assert that learning takes place only when the mind of the pupil is active and that interest should be capitalized as the friend of learning. School-teachers may no longer flog learning into their pupils. The lecture system has been discredited. The textbook method is being very much discredited. The problem-project method, based on life situations, ideal or actual, involving the active participation of the mind of the learner, dignifies the schoolroom to-day and makes it the seminary, or, better still, the arena of real living.

Industry too is no longer regarded merely as a means of supplying the physical satisfactions of life, but as an organized method by which men may give expression to their desire to serve their fellow men. Many capitalists and many labor leaders have not caught this vision of the place of industry in life and

so we have warfare between capital and labor. Eventually we shall have peace, because the interests of both capital and labor are the same when industry is properly conceived as an organized effort by which capital and labor may express their desire for the service of humanity. There is nothing selfish in this ultimate view of industry, but, on the other hand, there is everything that is ennobling and inspiring.

The leisure which our modern civilization provides for men is a challenge which, if met at all, has not been met with the best success. The militaristic leaders of pre-war Germany were opposed to shortening the hours of labor. They feared that the unoccupied individual would bring about a dangerous situation. The time should come, however, in the progressive march of invention and the conservation of human energy through temperance, when it will be unnecessary for the human race to labor long hours in order to produce the conveniences and the comforts that minister helpfully to human living. Leisure will increase for men, and the use that men shall make of this free time is to be an engrossing problem of the future. It will offer the human race its finest opportunity for progress and development or it will become its greatest menace

if improperly used. It is my thought that leisure offers us the opportunity for those personal, social, and spiritual ministries which are so necessary to the completest living, and here's hoping that wisdom may be given men in instituting helpful and upbuilding methods of utilizing their leisure time.

Government was originally despotic. Rulers thought it unnecessary to secure the consent of the governed for the measures they proposed, but the appreciation for individual men which the great Nazarene taught, through slow-culminating processes, made necessary the appearance of democracy as the proper political organization; and Thomas Jefferson as spokesman for the American people in 1776 was able to carry conviction to the hearts of men in the Declaration of Independence when he penned that immortal line, "All governments derive their just powers from the consent of the governed." We have not yet fully comprehended the implications of the Jeffersonian democracy, but we are beginning to do so and the day is coming not only when war shall cease, but when nations will conceive their highest function to be in the realm of human welfare, when they will become actually the servants of the life of people and not rulers over them.

One hesitates to speak about the church, but it too has undergone a wholesome transformation during the nearly two thousand years of its organized life. We cannot forget the thousand years of darkness which settled down upon the human race when the church autocratically undertook to control government and business and home life and the thoughts that men should think and to prescribe for them, under pain of excommunication, the methods by which they should order their life in even its minutest detail. The church became the oppressor of the life of men. It tyrannized over their liberties. Freedom became a mockery. Then it was that Martin Luther led the revolt that has given us a divided Christendom. We cannot humanly see how it could have been otherwise, but we now recognize the sin of our divisions and are devoting ourselves earnestly and prayerfully to the effort to answer the prayer of our Lord for the oneness of his followers. We recognize the church to-day as the servant of the life of men and not as its overlord. Much as we love the church, much as we are devoted to it, we cannot but see that it too has been transformed and that the transformation has been good for the development and the enlargement of the life of men.

II. Man

It is a long story to describe the transformation that has taken place in man's relationships to man. Every transformation which has touched this fundamental concept of our life's relationships has expressed itself likewise in the institutions and organizations that minister to man's life. Herein is a fruitful field of study with much profit and understanding of human progress. For our purpose at this time it is only necessary to say that in the beginning man conceived of his relationship to his brother man in terms of vengeance. If his brother man had done him an injury, it was his privilege to do him a greater injury. Those were terrible days for humanity, and in that era of beastly struggle the wonder is that human life was able to survive at all. Later we find the lawgiver with his demand for justice in social relationships; and then as the heart of man was touched by human weakness and frailty there arose the prophet with his plea for mercy as tempering justice. Finally there appeared the Master Teacher, the Godlike Christ, who taught love as the fulfillment of the ideals of men's relationships to one another, love grounded in forgiveness and expressing itself in sacrifice. It was not enough for him to forgive a

man once, or even seven times, but an unlimited number of times. It was not enough for him to do unto others as he would that they should do unto him, nor to love one's neighbor as oneself. He could be satisfied only through the complete giving and sacrifice of himself in love for his fellows. That is the hopeful, prophetic transformation in social relationship toward which the human race must ever look with wistful expectation, and in the realization of that ideal the kingdom of God will have become real and actual in the world.

III. God

Men's conception of God has conditioned their concept of man and expressed itself in the institutions and civilizations of life. The most determinative force in individual and in social living is the view that men entertain as to God. When men conceived of him as bent on vengeance, they themselves practiced vengeance with reference to one another, and the institutions of their life were organized in the same terms. When they later conceived of him as just and impartial, they themselves desired to be just to one another, and their institutions reflected that aspiration. When they later conceived of him as merciful, they themselves became charitable

and brotherly in their attitudes toward one another and expressed this brotherliness and fraternal spirit in the organized institutions of their life. In our day when men conceive of God as Christlike, as loving in his attitudes toward his spiritual offspring, as anxiously concerned for the growth and development and happiness of their life, we find ourselves anxious likewise to express this same affection in our relationships with our brother men and to organize it into the institutions that minister to our life. We cannot conceive that there should be any finer revelation of God than that which we have in Jesus Christ, but we do recognize that the Holy Spirit is able to interpret to us in a larger way from day to day the meaning, the inner meaning of this concept of God; and we believe too that the Holy Spirit is leading us constantly into more becoming applications of this concept of life as expressed by God's attitude toward men in our personal and institutional life.

In Conclusion

It is his attitude toward life and its problems that really determines the quality of a man's achievement. The outcome in practical living is the direct consequence of attitudes functioning as motives in the individual's

creed or philosophy of life. The altering of life's attitudes through the educational process is the crowning glory of our educational system. Only as these altered attitudes become our motivating ideals in practical experience can we hope to see the looked-for progress of the human race in the realization of its noblest and most cherished aspirations.

We have made marvelous progress as a race in life's relationships, but our highest hopes are yet unrealized. They are in the realm of the ideal. Through altered attitudes we are privileged to make new conquests in the actualization of these ideals. One of these days the human race will have in its experience arrived at that ideal situation in which these relationships as expressed in institutions, in human fellowship, and in spiritual aspiration will be amply realized in a perfect world, a world which men now call idealistically the kingdom of God, in the individual's heart and the kingdom of heaven in the realm of social institutions and of civilization.

CHAPTER X

WHAT IS LIFE'S OBJECTIVE?

PHILOSOPHERS and theologians through the centuries have speculated and rendered decisions as to what constitutes the essence of life, the abiding values of living. The first answer and a most persistent was given by the Epicureans or Hedonists, who taught that life consists in happiness. Another answer was set forth by the Stoics, who contended that the satisfying life consists in superiority over the world and its vicissitudes of fortune —a sort of calm and independent indifference this to circumstances and surroundings. There have been other answers too, but the best and most convincing was given by Jesus when he outlined the purpose for which he came into the world—that men might have life and that they might have it more abundantly. To be convinced of the worth-whileness of his mission one has only to lift the curtain of the ages and look upon the social order in Palestine in the first Christian century and contrast it with the life of the common people of the world today. The Prophet of Nazareth has made good in bringing the joys and satisfactions of the

abundant life to the world's populace, and he introduced at the same time the spirit of hopefulness and progress in the world when he assured men that this abundant life is to be ever more abundant, and sent them upon a quest for truth as a means of achieving it.

In the instance discussed in the twelfth chapter of Luke, in which a man in the crowd where he was preaching interrupted and desired that Jesus would confer with his brother and induce him to divide the inheritance with him, we are brought face to face in negative fashion with one of the most trenchant utterances of the great Teacher. Jesus says plainly to this man that he has the wrong slant on life, and that he must revise his whole outlook and cease to believe that a man's life consists in the abundance of the things which he possesses. He then tells the crowd that thronged his presence that wonderful story of the farmer whose fields yielded an enormous crop and who decided that he would wreck his barns and in their place construct larger ones in which to store all his increase, and then spend the remainder of his life in taking his ease, eating, drinking, and merry-making. God pronounced this man a fool, according to the parable, and then Jesus turns to the man who wanted his brother to divide up and says:

"So is he that layeth up treasure for himself, and is not rich toward God."

Materialism has wrecked its hosts in individual life. It has broken the bonds of kinship and sundered the ties of family and of blood. It has undone every civilization that has flourished and ceased to be. As we look back over the annals of departed nations, we are able to see that the germs of decay and destruction were operative in the undermining of individual and social character in the days of their greatest material prosperity. Every nation which has fastened its eyes and centered its heart's affections and bestowed its energies upon material things as the ultimate goal and purpose of personal and societal achievement has had its life eaten out by the canker of its very materialistic success. When we consider that the wealth of the United States now equals the wealth of the eight next richest modern nations, that our national wealth is $400,000,000,000, that our national income is $80,000,000,000 annually, and that we save about 30 per cent to 40 per cent of it for investment, investing $2,000,000,000 of it abroad each year, we may comprehend what a threatening situation our country faces, and particularly is this true when we become aware that 216 individuals have an annual in-

come of $390,000,000. We have prospered to untold degree. The wealth of our nation is prodigious, incomprehensible, and our national income is causing it to mount higher and higher with each succeeding year. In a time like this there is need for the American people to understand what the abundance of life consists in, and particularly is it desirable that our youth should face this issue and dispassionately evaluate the abiding excellencies of living.

We have spoken of the answers which philosophers and theologians have given as to what constitutes the real substance of this business of living. We shall now approach the issue from the standpoint of Christian practice. Here likewise we find various answers to the question. A large and influential group of sincere Christians have said in effect, if not in language, that a man's life consists in the abundance of the things he believes. There is no doubt that faith fills a large place in the Christian experience. The great Paul said that Christian faith is the real substance of the objectives for which we hope in Christian living, and, further, that it is the proof to the believer that the things he aspires to achieve will ultimately be realized. We should not, therefore, under any circumstances depreciate

or undervalue faith as a fundamental factor in Christian character. The saints, the prophets, the reformers, the progressives of the Kingdom have always exhibited a splendid faith, a faith that comprehended in its grasp their own personalities, their fellow men, and God. We may well, therefore, emulate those who teach that life consists in the wealth of its beliefs and we should be anxious to include in our own attitudes this essential quality of the Christian way. Christian faith is making Jesus' view of God life's hypothesis.

However, faith is not the all-inclusive abundance of the Christian life. Even in Paul's day there was dissatisfaction with the tendency to make it the whole of the Christian obligation; and James, reputed to be the brother of Jesus, protests against this view in no uncertain terms. James insists that he will show his faith by his works. He is in his contention the stalwart representative of a vigorous group of Christian believers. These energetic persons think that life consists in the abundance of the things which a man does. Unfortunately, in some instances, those who have believed in works as evidence of the Christian life have not been able to appreciate those who have believed in faith as its foundational principle, and, contrariwise, it is diffi-

cult for the man of devout and trustful faith to comprehend the busy and aggressive activity of the man whose spiritual convictions must seek an outlet in reformative service. The truth of the matter is found in neither view taken separately and alone. The truth of the situation is found in a synthesis of faith and deeds. We should trust God as if it all depends on him, and then work as if it all depends on us. There is no question that Christian faith should properly express itself in Christian conduct. It is inevitable that such a dynamic faith as Christianity is, should bear fruit in the life of those who have embraced it. Its Founder said that his followers would be known by their fruits, that there would be evidence in their daily living and attitudes of that change of heart which had been wrought within by the sincere and ardent embracing of his teachings.

We speak in these days of Christian civilization. This is as it should be, but we are far from having yet achieved a social order that may be properly characterized as Christian. The realization of such a civilization is the goal of the Christian life on earth, is what Jesus himself described as heaven on earth, as the kingdom of heaven in contradistinction from the kingdom of God, and the realization

of this spiritual kingdom can only be achieved by the welding together in happy wedlock of Paul's principle of faith and James' principle of works, the welding of these two principles into an indissoluble union, "one and inseparable, now and forever." The social gospel is personal faith expressed in co-operative effort to redeem the world and its institutions, and to render them truly Christian in outlook and influence. This is what we mean when we speak of a college as Christian. We do not mean a "goody-goody" place where prayers are said and converts are wont to be made—though both will be done there—but primarily a place whose very atmosphere is tense with the spirit of the social gospel, a place where young men and young women become motivated in terms of Christian idealism and go forth into the world activated to serve as Christians in whatever vocation they may choose. We mean even more than this—we mean that such a college will send forth as its fruits men and women who will make any calling they may select itself Christian, or who will find another avenue of expressing their Christian good will for the world. When an institution does this, it is the embodiment of the social gospel, is contributing its part to make our civilization Christian, and may itself be

properly designated as a Christian college. This is a severe test, but none too severe.

A third answer has been given to our quest, and in appreciation of this answer we have constructed in America a public-school system for the education of the people that costs us annually two billions of dollars and, in addition to this, we have constructed a system of higher education in which we invest annually some five hundred million more. Universal education has become the passion of the American people, and back of this passion lies a philosophy. This philosophy says that a man's life consists in the abundance of the things he knows. In response to this national educational creed we have witnessed the constant enrichment of the curriculum of our elementary and secondary schools. More subjects are taught in these schools to-day than were offered in our best colleges a century ago. A corresponding expansion has been witnessed in our system of higher education until to-day there is no subject which may not be found listed in the curricula of the universities that are the crown and the glory of a great people's devotion to learning and of their confidence in its adequacy. In order to increase the fund of human knowledge great scholars bury themselves in research and rejoice to

have lived in the service of truth if they may have been able to add even a small iota to the sum total of the things we know. We do not know it all yet. There are air pockets, so to speak, in the mental realm as well as in the path of the aviator. There are great oceans and trackless forests of truth that must be explored and charted. The scholars of the world are devoting themselves to the performance of this duty, and to them it is a sacred duty. We are amazed sometimes at the pronouncements that come to us as a result of the discoveries which these patient investigators have made. When the scientists, for example, tell us that there is enough energy in a piece of radium the size of a pin point to lift a hundred million tons to the top of the highest mountain in the world, we are amazed, and have a right to be. The universe is fearfully and wonderfully and powerfully made. Our scholars are aiding us to understand it.

Our young people are resorting to college as never before in the world's history. There has never been anything comparable to the influx of American youth to our colleges and universities. About three hundred thousand Freshmen will enter our various institutions of higher learning this year. The total enrollment for 1928-29 in these institutions will

be beyond three quarters of a million. Eight times as many attend college in America as in England. Some people have concluded that too many of our youth are attending college. Ben D. Wood, of Columbia, thinks 15 per cent of our high-school graduates is the limit. That will depend upon the purpose which has influenced the individual student in his decision to enter college. We are told again and again that young people go to college because of its social embellishments; because of their interest in the college activities of the literary or athletic type; because it will enable them to make more money; because it will enable them to render larger service to the world. When Woodrow Wilson was president of Princeton he said, as we have seen, that the college sideshows had become of so much more importance than the main tent that it was hardly worth while any longer to teach. Others have shared his view. Is college to be a crusade or is it to be a circus? The individual student must answer, but, in the answering, the whole purpose of life is involved. The college offers the forward-looking youth of the land the choice opportunity of acquiring knowledge and of amassing information which will be useful to him in making his contribution to the world. College days

should be a genuine crusade in the discovery of truth, but the experience may be debauched into a circus, to the hurt of the individual and of the institution which he attends.

Another group insists that life consists in the abundance of the things which a man thinks. They are not satisfied with making a man a catalogue of events, nor a two-legged encyclopedia. They believe that thinking should characterize the human leader. They frown upon knowledge as such. They scorn the energy and enthusiasm of the man who believes in doing things. Their view is that the world is to be forwarded by its thinkers. They quote Scripture too in support of their opinion. Did not Paul command that we should think on certain qualities of life, and does not the sacred Book say elsewhere that "For as he thinketh in his heart, so is he"? Surely we appreciate the thinker and acknowledge our debt of gratitude to him. We are so busy, however, in doing things and acquiring information that, in the large, we lack time for meditation and thought. By diligent study we consume, as it were, large quantities of intellectual nutriment, but it is only when we think that we digest it. The thinker is inclined to believe that the man who is content with the acquisition of knowledge is af-

flicted with mental indigestion. We need opportunity in our college days not merely to study and to acquire information and facts, but to think them through calmly. The wise man makes it a rule to have a time for meditation and reverie each day. Such a practice will pay a handsome dividend in fruitful living. Don't be afraid to daydream.

Others are of the opinion that the abundance of a man's life consists in the things he understands. They are not satisfied with knowledge, nor yet again with thinking. They aspire to wisdom, to comprehension of the inner meaning of things, to the understanding heart. They admit that through diligent study we may acquire vast funds of information and mentally consume them. They also freely admit that through meditation and thought we may digest the facts and the knowledge we have consumed, but they are equally insistent that the mental process is not complete until this consumed and digested intellectual nutriment has been assimilated, organized, integrated by the individual mental personality, so that it becomes his very own by a process which we may describe as mental metabolism. Wisdom to them is the principal thing and their insistent injunction is "Therefore, get wisdom." The ability to sit in judg-

ment on the facts that one has amassed and upon the meditations of one's own heart, to unify and integrate these so that the individual goes forth as master of all that he surveys—that is the goal and the aspiration of those who insist that the ability to understand things is a basic foundation of the abundant life.

There is still another group who look upon life as an aspiring adventure. They fasten their eyes upon the future in terms of a growing and developing life. They are charmed with the inspiration of the things that are to be, and they insist that a man's life consists in the abundance of the things he hopes for. Does a man hope only for food to satisfy his physical appetite? Put him down in the class of the wild animals and the beasts. Or if he is somewhat socialized in his quest for the satisfaction of his physical wants, but longing only for satisfaction in that realm, put him in the class of the domesticated animals. Does a man hope to achieve a brilliant career for himself, trampling over the broken and bruised forms of his fellows in his upward climb? Then mark him down as a savage. No matter how many fine clothes he may wear, nor how many of the conventionalities of civilization he may have acquired, essentially such a man

is a savage. Does a man hope for the abundant life for himself and for all the other creatures whom God has made? Does he hope that the weak will become strong; the poor, rich; the bond, free; the blind, possessed of sight; the lame, made able to walk; the hungry, clothed and fed; the ignorant, wise; the depraved, pure; the disconsolate, cheered by the good news of the gospel? If he hopes for these things and is determined to do full duty for their realization, mark him up not merely as a civilized and enlightened man, but also mark him up as a Christian. The things we hope for are a determining factor in our individual life. The things a nation centers its aspirations on, likewise determine the national character. Our fate, our future, is briefly comprehended in the hopes that stir our hearts and animate our endeavors.

There is a final group about which I wish to speak. They do not undervalue faith or deeds or knowledge or thought or wisdom or hope, as representing each a basic concept in the constitution of the abundant life, they, rather, accept all six of these answers as containing a vital principle for the successful and satisfying ordering of life, but they are not satisfied with any one of them nor all of them in combination. They insist that the abun-

dance of a man's life consists not only in what he believes, in what he does, in what he knows, in what he thinks, in what he understands, and in what he hopes for, great and good as all these are. They insist that a man's life consists in the abundance of the things he loves. The interests included in the heart's affections determine the magnitude of our soul's growth. A man is, they say, the sum total of the things he loves. God loves the world. And they would join with Paul in praise of this principle of love as the integrating and the seasoning quality of life, lacking which life is a sounding brass or a tinkling cymbal. They would plead for a love that suffers long and is kind; that envies not; that vaunts not itself, and is not puffed up; that does not behave itself unseemly, that seeks not its own, that is not easily provoked, that thinks no evil—for a love that rejoices not in iniquity but in the truth; that bears all things, believes all things, hopes all things, endures all things; for a love that never fails. And they would have us say to the buoyant youth who throng our colleges to-day, "Now abide faith, good works, sound scholarship, clear thinking, wise understanding, aspiring hope and divine love, these seven; but the greatest of these and the all-inclusive is love."

CHAPTER XI

MOTIVATING CHRISTIAN LIFE CHOICES

LIFE choices, we cannot say too often, should be undergirded with a religious view of the world. Each life is entitled to a personal and ethical view of God and the educational process must see to it that vocations are chosen on this high basis.

Two years ago I was discussing with a group of college women in a Sunday-school class on Sunday the proper basis for choosing a life-work. The problem-project method was used and we spent several sessions in arriving at the conclusion which finally seemed to satisfy the group. There were ten elements in their conclusion and they were cast in the form of questions as follows:

1. Will the calling I contemplate give me opportunity to exercise my full powers?

2. Will it afford me opportunity to grow and develop?

3. Will it provide for the four-fold development of life, physically, mentally, spiritually, and socially?

4. Will it provide a means of support for

me and for those who are likely to be dependent upon me?

5. Am I willing to make the necessary preparation for successful achievement in this vocation?

6. Is this vocation already overcrowded, or is the need great for workers in it?

7. Are there any elements requisite for success in this vocation that would be distasteful to me?

8. Do my friends think that I could succeed in this vocation?

9. Is it a vocation in which I can engage with passionate love and devotion?

10. Is it the calling that God would have me enter?

There was no disposition to arrange these different planks in the platform of these young women in an ascending order of importance, but all of them agreed that the most important element was the tenth, and one of them cited, as showing the outstanding worth of number nine, the instance of a college professor who was chided by a successful student of his who returned to the college a quarter century after his graduation rich in this world's goods and commiserated his professor on the small salary he had always received and asked him why he did not strike for higher pay. The pro-

fessor replied that he was so much in love with his work that he would do it without a penny's compensation if he were only able to do so. I have never tried this project with a group of college men, but I have no doubt that their responses would be similar to those that came out of this discussion and investigation with this group of young ladies.

Our present practice[1] in respect to recruiting for Christian life service involves approaches to student bodies by denominational Boards of Education, by the student departments of the Y.M. and Y.W.C.A's., by the Student Volunteer Movement for Foreign Missions, by Foreign Mission Boards of the denominations, by Home Mission Boards of the denominations, by other boards of the denominations, and by individual enterprises, industries and institutions. There is certainly a multiplicity of approaches. Some of these approaches are based on the highest possible ground for investing life in the service of others. Some of them are based on sectarian desire for denominational success, and some of them are based on a frankly utilitarian, not to say selfish, attitude toward business success in the world.

[1]See *Securing Christian Leaders for Tomorrow,* Cavert. Doubleday, Doran and Company, Inc.

We have already spoken of the necessity for co-ordination, correlation and integration of religious agencies on the college campus. There is certainly a primary need in this direction when it comes to the matter of influencing students in the choice of their life-work. The subject is one that demands most earnest and prayerful consideration and a statesmanlike approach. We are treading on holy ground when we undertake to influence a young life in a given direction. Jesus inquired what would it profit a man to gain the whole world and lose his own life. It is a fearful thing to bring pressure to bear upon a student in a college to enter a calling that will cause him to lose even partially this most valuable possession in all the world.

There is a decided difference now between the appeal that is made to college students to become foreign missionaries and the appeal that was made a quarter of a century ago. Then the emphasis was to invest life in the greatest enterprise in the world, but now such an appeal meets with small response, except on the part of mediocre minds. The real leaders in the student world are not looking for the greatest work in the world, but they are looking for the places where there is the greatest need of service without any reference to

the greatness that will attach to them for engaging in such work. I have noticed how flat falls the appeal to college students now to prepare themselves, despite the inclusion of this idea by the Dartmouth students, to become leaders in the world. They are not interested in being leaders, for the most part, and certainly those who have the Christian attitude toward life deprecate the idea of leadership, which to their minds savors of selfishness and autocracy, but the man who appeals to them on the basis of service growing out of actual needs on the part of their brother men always receives a hearty and approving response.

The program for influencing life choices in an institution of learning should perhaps place first the insistence that the institution present a vital and positive and inescapable spiritual atmosphere, an atmosphere tense with altruism and magnifying service rather than profit as the motive for human conduct. The moral and ethical standards of a college, its time-honored institutional traditions, and its spirit are positive and determinative far more than specific appeal because they are indirect in their molding influence. Two of the most successful colleges in the country in this direction are Ohio Wesleyan and Davidson, and in both of these institutions the influence

that is most operative for determining the Christian vocation is the spiritual atmosphere that surrounds these institutions, that effectively motivates those who study there, and that activates their daily conduct.

Dean William E. Smyser,[2] of Ohio Wesleyan, ascribes the success of his institution in developing Christian leaders to the homes from which the students come, to the type of professors employed, to the return of successful alumni and preachers, to the annual revival (till recently), and to the chapel services. A scholarly description of Davidson's methods of achieving this same result is written by Dr. Robert L. Kelly,[3] who finds that the chief items in Davidson's program are a faculty of Presbyterians, a homogeneous student group, chapel, Bible study, the church, the various student organizations, and the effort to get every man into some form of Christian work, together with what President Martin designates as the giving of "a distinctly Christ-filled education to all students."

A second item in a program of Christian motivation is undoubtedly the magnifying of the church as a redemptive and saving institution in our social order. It is easier to bring

[2] *Christian Education,* vol. ix, p. 250f.
[3] *Ibid.,* pp. 341-352.

students to the Christian choice of a life-work in an institution where the church is at the center, where it is the pulsating heart of the whole institution. Some may deplore this situation, but it is a fact nevertheless, and to those who believe in Christian education it is most gratifying.

A third item is that of personal work. This should be on a unified basis. There is not a professor on the staff who should not be anxious for opportunities personally to assist young people in deciding this momentous issue, but where possible it would be well to have a personnel office, intimately associated with the departments of Bible and Religious Education, able to furnish information in regard to all the professions and callings. In this way the student will be able to choose intelligently and not simply or primarily in response to emotional appeals. The method of the high-pressure revivalistic approach for recruits for the ministry, foreign missions, and other all-time Christian life callings has passed for most colleges and is destined shortly to disappear entirely from all of them. Christian students are tending to feel more and more their obligation to mediate the gospel message to their fellow students through personal living and personal work. Professors have always felt

this obligation. Best results, however, accrue from faculty and student co-operation.

Reference has already been made to the needs of the world as constituting a necessary basis for the intelligent choosing of a life-work. In addition to the personnel department, to which reference likewise has been made as helpful in this direction, it is well to bring in outstanding leaders in the various professions for addresses and for personal interviews, making sure in each instance that they will present the calling they represent from the standpoint of a Christian view of human need. Students always rise to an occasion that involves humanitarian considerations. Nothing touches their hearts and influences their judgment like the realization of a need on the part of their brother men and a sense of their ability to satisfy or relieve that need, coupled with the conviction that they are personally responsible for the injustices and anxieties of their brothers and under obligation as a duty to right matters. This conviction, thoroughly Christian too, robs social service of its "Better than Thou" attitude, which is so distasteful to the very persons whom social workers aspire to help.

Conferences and conventions bringing together groups of students from various insti-

tutions are another fruitful method of motivating life choices. These conferences and conventions, however, should not and do not now use high-pressure methods. They aspire to present the needs of humanity intelligently and to erect proper standards for the selection of a life-work. The thought is that not only the students who attend but those whom they shall influence when they return to their respective institutions will profit from such gatherings. The influence of fellow students of Christian mind and purpose is a source of motivation that should be garnered and more highly appreciated. Particularly do foreign students on an American college campus afford an opportunity to their fellow students who are interested in finding a needy place for their life energies. We have not used the foreign student as we should in making real and concrete the fields of human need.

But one of the surest methods of motivating for Christian service is to induce students while in college to engage in voluntary Christian endeavors. The institution that does not enlist its students in Christian effort while they are students will find it difficult to influence them for Christian life callings when they have been graduated. We must not confuse Christian effort on the part of college students

with participation in prayer services, group discussions, and social gatherings. We must succeed in having them engage in real Christian service, many opportunities for which arise in the student body, and we must also have them render service of this character in the community, and in case of large institutions we must seek opportunities in places other than the local community of the college. We cannot insist too strongly on the primary need in this regard.

Certain principles with reference to counseling in the choice of a life-work we must keep steadily in mind as we approach this sacred privilege of motivating for Christian life choices. We have already spoken of the motive of service in contrast with the motive of profit as being foundational in choosing a vocation. There is a second principle, one that it would be profitable to emphasize repeatedly and never to lose sight of, a principle of paramount importance—that the individual himself is to be given first consideration and not the cause. I think this is why the appeals made by the best-intentioned secretaries of recruiting for the ministry or for missions often fall flat. They fail to recognize the supreme importance of the individual, because they see so keenly the greatness of the cause.

There can be no question, however, that Jesus places primary emphasis on the man and secondary emphasis on the work that he should engage in, however important that work might be. The individual life is what we must conserve. We must help it find itself in service. When we have given proper attention to that item in recruiting, we shall not have to worry about the causes; they will take care of themselves.

A further principle we shall need to keep constantly in mind, because the student attitude is unmistakable in regard to it. I am referring to the recognition of every calling that meets a human need as being primarily and essentially a Christian calling. The student mind does not recognize one calling as superior to another. It recognizes no highest and no lowest in reference to any vocation that arises out of human need, and, if we insist that it is more important to be a preacher or a missionary than to be the captain of a great business enterprise or to practice law or medicine, we shall be met by a practical cynicism. Students will react unfavorably to our whole appeal and we will do more harm than good. What we need to do is to insist that students live as Christians in whatever enterprise they enter upon and that they

make their life calling Christian in the service it renders humanity, or else change their calling. An appeal of this character never fails to strike a responsive chord in the heart of youth.

One other item belongs in this catalogue of accepted principles, that certain persons should give themselves professionally and on an all-time basis to what are known as specific Christian callings, the callings that are connected, in other words, with organized Christian institutions and programs; but at the same time we should insist that all other persons should be willing to do their part in promoting these same Christian enterprises.

The Conclusion of the Whole Matter

But all our discussion up to this point has been preliminary because we have not provided the dynamic which is necessary in all genuine motivation of conduct. Where shall we get the dynamic that will influence these students in our colleges and universities to choose their life-work, whatever it may be, from the standpoint of a Christian philosophy of life? How shall our efforts at motivation flower and fruit in activation? That is the real issue; that is the crux of the matter, and we must bring the power of the gospel mes-

sage to bear upon their lives dynamically or our attempts at motivation will effervesce without effectuating themselves in conduct.

As I have undertaken to think this matter through, it seems to me that there are at least four fundamental considerations that offer us opportunity to dynamicize the choice of a life-work, and these considerations arise out of corresponding needs and longings of the human heart. When satisfying answers have been given to these needs, the dynamic is supplied in each instance which makes of the individual who embraces them a crusader and, if need be, a martyr.

These needs are an understanding as to who God is, as to who man is, as to what the world is, and as to what destiny awaits man. They have been briefly touched on in the first chapter, but they are so foundational that we must here elaborate them more fully.

1. Who is God? The Christian definition of God as a loving heavenly Father is a most gripping concept. It accounts for progress in Christian countries. When a man realizes that God is his Friend, his personal Friend and more, that God loves him and is grieved when his conduct is not such as to promote the causes that lie near and dear to the heart of his loving Creator, there arises in his spirit

the determination to do his bit to show his appreciation for such a beneficent and loving Being and, not only that, to inform every other man, woman, and child in the world of this great, gripping, inspiring truth which has possessed his very soul. The idea that we entertain as to God is fundamentally dynamic in individual and social progress.

2. Who is man? The second item in the dynamic of the Christian gospel is the concept which it reveals as to man. When we turn to Mohammedanism and find that man is the pawn and plaything of an arbitrary and partial Being, we have a means of accounting for the injustice and the entrenched inequalities of the Mohammedan world. We can likewise account for the lack of progress in the countries where Buddhism is influential in its teaching as to the undesirability of human personality and as to its ultimate disappearance or absorption in Nirvana. If man should, as Buddhism teaches, hopefully and inspirationally look to the time when he should cease to recognize himself as having individuality and separate spiritual being, there is no reason why he should put forth effort to improve human conditions. But when we turn to the Christian religion and find that man is the offspring of Deity, that he is made in God's

image, and that he is brother to every other man in the world, here again we find a dynamic that transforms lethargy into action, that puts spurs under the feet, and nerves a man to expend every energy he possesses in the effort to be the kind of brother to all men that the divine Fatherhood of God imposes upon him. We find in the Christian doctrine of the Fatherhood of God and the brotherhood of man two of the greatest dynamics for moral and social progress that can be conceived.

3. What is the world? The Christian religion too has a doctrine as to the world which is dynamic. Our religion does not regard the world as antagonistic to the best interests of man or in any way antithetic to his highest longings and cravings. The world is of such value, according to the Christian religion, that God himself is in love with it. It is an arena in which the life of man is to be so lived that the kingdom of Heaven shall be established therein, and this teaching is made so personal in its appeal to the individual man that he becomes a zealot for making this kingdom real for himself, for his fellow men and for God.

4. What destiny awaits man? The destiny too which is promised those who accept the Christian program of life is gripping in its inspiration. This present life is but an epi-

sode in an endless process of development, growth, and progress. The life we live here is to never end, but is to be filled with challenges and opportunities of growth and development throughout the eternal years. We become partakers in our destiny of the Divine Nature with all its possibilities and privileges and opportunities to expand and to explore and to live. This inspiring destiny is a tonic to the spirit of man. It is an elixir of the spiritual life. It is a dynamic that incites to irresistible effort to live such a life in the service of God and man and the betterment of the world as to fit the individual for entrance into the abundant destiny that awaits those who are worthy.

So it seems to me that in all our efforts at motivating for Christian life choices we must keep forever in the foreground of our own consciousness these four mighty dynamics, that we may bring them to bear with all the propulsive power of which they are capable as motivating and activating influences in the minds and hearts of those whom we undertake to influence in the realm of Christian living. When we have engendered these dynamics in the hearts of our youth as the motive principles of their conduct, whatever calling they may choose, we may rest assured,

will be motivated in terms of Christian idealism, and the service of their lives wherever rendered will be promotive of the kingdom of Heaven. And in these dynamics of the Christian life, including both motive and conduct, we shall find undoubtedly that energizing for which our greatest philosopher, William James of Harvard, so properly pleaded, "the moral equivalent of war."

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